



Photo, Brügger, Meiringen

SPRINGTIME ON LAKE THUN, SWITZERLAND

Official Publication of  
THE INTERNATIONAL COUNCIL  
of RELIGIOUS EDUCATION

Which represents forty-one Prot-  
estant denominations and twenty-  
eight state councils in North  
America cooperating in Chris-  
tian education.



ROY G. ROSS

General Secretary



Editorial Board

P. R. HAYWARD

Editor and Chairman

MIRIAM HAUSKNECHT

Editorial Assistant

FLORENCE TEAGUE

Circulation Manager

FORREST L. KNAPP

OTTO MAYER

MARY ALICE JONES

HARRY C. MUNRO

PAUL D. EDDY

LENA KNAPP

J. R. HARGREAVES

IVAN M. GOULD



Copyright, 1937, by

THE INTERNATIONAL COUNCIL OF  
RELIGIOUS EDUCATION



PUBLISHED MONTHLY, EXCEPT AUGUST,  
BY THE INTERNATIONAL COUNCIL OF RE-  
LIGIOUS EDUCATION, Publication Office,  
450 Ahnapp Street, Menasha, Wisconsin.  
Editorial Office, 203 North Wabash  
Avenue, Chicago, Illinois. Entered as  
second class matter at the post office of  
Menasha, Wis. Acceptance for mailing  
at special rate of postage provided for  
in the Act of February 28, 1925, em-  
bodied in paragraph 4, section 538,  
P. L. & R., authorized March 2, 1936.  
Subscription rates: One year, \$1.25.  
Three subscriptions in one order, \$1.00  
each. Clubs of five or more copies to  
one address, 90 cents each. Single copy,  
15 cents. Same rates to foreign countries.

# International Journal of Religious Education



## CONTENTS

VOL. 13

No. 9

May · 1937

	Page
EDITORIALS .....	3
OPPORTUNITIES FOR INVESTMENT IN CHRISTIAN SERVICE .....	4
JUDAS, THE BETRAYER, <i>Frank S. Mead</i> .....	5
CHRISTIAN ADULT EDUCATION TAKES ROOT, <i>Oscar P. Campbell</i> .....	6
THE CHURCH INTERESTS ITSELF IN CHARACTER, <i>Stewart G. Cole</i> .....	7
WHAT THE PUBLIC SCHOOLS ARE DOING IN CHARACTER EDUCATION, <i>Francis W. Kirkham</i> .....	8
COOPERATION WITH CHARACTER-BUILDING AGENCIES (AS SEEN BY A COUNTY SUPERINTENDENT OF SCHOOLS), <i>Elsie E. Wik</i> .....	10
COOPERATION WITH CHARACTER-BUILDING AGENCIES (AS SEEN BY A STATE COUNCIL WORKER), <i>Ray M. Johnson</i> .....	11
A SERVICE FOR CHURCH SCHOOL DAY, <i>Ivan G. Grimshaw</i> .....	13
4-H CLUB WORK AND THE CHURCH, <i>Gertrude L. Warren</i> .....	14
CHARACTER EDUCATION IN THE SCHOOL AND IN THE CHURCH, <i>Agness Boysen</i> .....	16
A RURAL PARISH AND ITS SUMMER CAMP PROGRAM, <i>Mary Heald William- son</i> .....	18
THE BOARD OF DEACONS SUPERINTENDS, <i>Thomas Alfred Tripp</i> .....	20
COME TO CAMP THIS SUMMER .....	21
A LIVING WAGE FOR APPAREL MAKERS (WHAT ARE THE FACTS?) .....	23
A DRAMATIC CALENDAR FOR CHURCHES, <i>Harold A. Ehrensperger</i> .....	24
SUGGESTIONS FOR BUILDING JUNE WORSHIP PROGRAMS	
PRIMARY DEPARTMENT, <i>Margaret E. Sherwood</i> .....	25
JUNIOR DEPARTMENT, <i>Dorothy B. Fritz</i> .....	26
INTERMEDIATE DEPARTMENT, <i>Mona M. Mayo</i> .....	29
SENIOR AND YOUNG PEOPLE'S DEPARTMENTS, <i>Harry Thomas Stock</i> ....	30
CURRENT FILM ESTIMATES .....	33
WHAT'S HAPPENING IN RELIGIOUS EDUCATION .....	34
NEW BOOKS .....	36

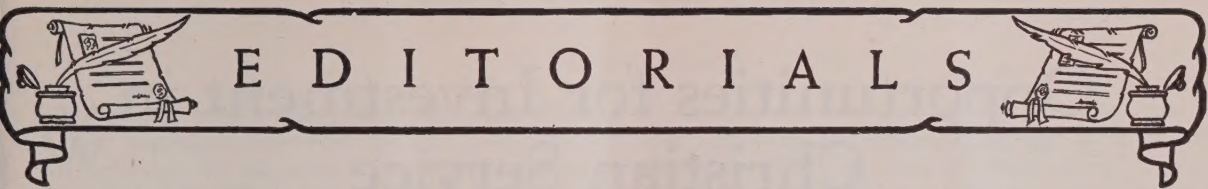
Contents of previous issues of the *International Journal of Religious Education* are given in  
the Education Index in your public library.



*Toloff Studio, Oak Park, Illinois*

**F**OR every child—  
*Spiritual and moral training;  
Understanding and the guarding of his person-  
ality;  
A home and that love and security which a home  
provides;  
Full preparation for his birth;  
Health protection from birth through adolescence;  
Health instruction and a health program;  
A dwelling place safe, sanitary, and wholesome;  
A school which is safe from hazards;  
A community which recognizes and plans for his  
needs;  
An education which prepares him for life.*

—From "The Children's Charter."



# EDITORIALS

## *The Journal This Month— and Next*

A NEW and significant feature of the meetings of the International Council last February was the Advisory Conference of Professional Leaders of Character-Building Agencies. The *Journal* this month gives the place of first importance to that conference and to the ideas underlying it. The Chairman of the Findings Committee gives a report of the conference. Dr. Kirkham discusses the principles and plans of character education in the public schools. From South Dakota come two companion articles, one by the state secretary of religious education and the other by a county public school superintendent, dealing with ways by which the church and other agencies can work together. From Minneapolis comes an article from a public school principal dealing with the problem from the standpoint of one local school. An official of the United States Department of Agriculture discusses the 4-H club movement, both interpreting it and also showing the spiritual values in it.

These articles will not solve at once the old problem of "how to get Johnny to stop pulling Mary's hair" in the primary department, but they will provide that larger background of thought and action out of which many specific problems in the long run do find their solution. All readers should give these articles careful attention.

The *Journal* next month, in addition to its regular features and special seasonal articles, will give an important place to the fourfold, four-year program of leadership education projected by the committee.

## *The Journal Next Year*

PLANS for next year's *Journal* have been under way in the Editorial Board for many weeks. Long and interesting discussions and strenuous work by the members have marked these sessions. Some of the important plans already under way can be announced now.

Professor Hornell Hart, of Hartford Theological Seminary, will prepare the devotional articles for next year. He has recently published a book on the personal religious life, entitled *Living Religion*. The general theme of the articles will be Christian leadership in a time of crisis such as we now face. They will deal with techniques for personal living, devotional experience, and meditation, with a view to helping Christian leaders to meet more adequately the severe demands of today.

A member of the Board has been chosen as Book Review Editor with a view to strengthening this important feature.

Various workers throughout the country have been at work for some time on the materials for worship programs for next year. In some cases they are actually using their material with groups this year. This plan will add much to the value of this practical and popular department.

Special articles for next year will center around some of the great causes that must enter into religious education: such as, world peace, temperance education, and others. The emphasis on "Christ in the Life of the World" will have a prominent place in articles next year. Reports of significant experience in local situations; world conferences; cooperative work; the seasons' plays; enlisting lay forces; reaching the unreached—these and others will be stressed.

## *Cultivate as Well as Replant*

SPIRITUAL betterment in the future is going to be the result not only of evangelistic teaching and preaching, but also of the recognition and use of the fruits of such preaching and teaching in the past. These fruits show up quite definitely today in the many non-church-related clubs for children and youth: such as, the 4-H club, Boy Scouts, Girl Scouts, Camp Fire Girls; in the public school; and in other community interests. This is only an application of natural law to the spiritual world. It is like plant cultivation. The gardener does not only replant his patch; he waters and cultivates the plants already started. So with religion.

In many sections there is what is called an "invisible Christianity." It is found among those who partially or perhaps very largely are Christian in life and faith but, for some reason, decline to associate themselves with any church or fellowship of believers, or at least to put their efforts into a Christian program. Instead of criticizing this fact, or laboring too much by direct approach to have these people change their attitude, church leaders should view many of the situations with a large measure of satisfaction. It is simply further proof of the penetrating power of Christian influence. As the unselfish spirit of Jesus is practiced by church folk, and as we encourage in a friendly way the good impulses of folk outside the church, an appreciation for our body of professed believers may be developed. Religious leaders would be encouraged if they could take a survey of the spiritual values of our common life which must be regarded as the results of past Christian effort.

The good seed has long been planted and it has sprouted in the most unexpected places. It is necessary to find the way of cultivating this as well as to plant new seed. There are many ways, for example, in which a carry-over can be made of what the schools are doing. This will bring into the foreground many religious values in public education which can never be developed through criticism. The schools are now placing such an emphasis on character development that we can definitely work with them to advantage by learning of their subject-matter and finding a carry-over to the church school.

Christian workers must come to understand what it means to be workers together with God and allow that dream to include all those in a locality who are moved by an unselfish desire for human good.

# Opportunities for Investment in Christian Service

**M**EMBERS of the Editorial Board of the *Journal* believe that readers of the magazine will be interested in learning of the new and expanding opportunities for investment in Christian service that the International Council provides. Few organizations in America can offer greater returns to those who wish to contribute toward the developing of Christian character. The following facts bear out this statement.

The Council is the cooperative agency of forty-one denominations and twenty-eight state councils of religious education.

The activities of the Council indirectly affect many millions of persons. The outlines of the Improved Uniform Lessons are but one indication of this fact.

The Council does its work in the closest possible cooperation with other interdenominational agencies: such as, the Federal Council of Churches, the Council of Church Boards of Education, and the Home Missions Councils of America.

The Council provides a broad fellowship for evangelical Christian people, and its work represents the great essential Christian convictions which they share in common.

The Council enjoys the respect of both the educational and lay forces of the continent because of its high religious purposes, the quality of its educational work, and its business integrity.

The International Council welcomes gifts for both current support and permanent endowment. We believe that Christian men and women are increasingly seeking opportunities for using their resources in undertakings which are nonsectarian in nature, which will promote the cause of Christian unity, and which embody an aggressive response to the Great Commission.

We, therefore, present our financial needs with pride in the established work and in the opportunities for service which they represent.

## THE REGULAR BUDGET

The regular budget of the International Council provides support for the following departments of work: General administration, *International Journal* and Curriculum Development, Children's Work and Radio Education, Young People's Work and Camp Conferences, Adult Work and Field Program, Leadership Education and Church School Administration, Bureau of Research, Vacation and Weekday Church Schools.

During the recent years of depression, the International Council used many economy measures which cannot be continued indefinitely. Staff positions were left vacant, salaries were reduced twenty-five per cent, secretarial help was greatly reduced, short leaves of absence were taken without salary, and reserves were exhausted.

An attempt is now being made to restore the work to a normal basis of operation. No restoration in salaries has been made and little secretarial help has been added, but two staff positions have been filled.

## PROVISION FOR SPECIAL PROJECTS

The Executive Committee has approved a series of projects for which additional money may be expended by the Board of Trustees, if and when special gifts are found to be available for their support. Some of these projects represent work already partially under way. Some represent undeveloped opportunities. All are deemed worthy of support. They include:

- A Department of Field Counseling
- A Department of Community Relations
- A Department of Extension
- A project in Radio Broadcasting
- The work of the American Standard Bible Committee
- A pension plan for the International Council

For years the Council has majored in the basic task of research and curriculum building. Today the Council and constituent denominational boards have vast program resources at their disposal, which have been produced on the basis of agreed principles.

The time has come when the forces of Christian education should aggressively promote a field program of Christian education if we are to utilize the products of years of effort in meeting the needs of boys and girls. We must not cease our efforts at production, but we must parallel them with greater efforts to enlist the interest and cooperation of the people at large. To this end we need funds especially for such projects as field counseling, extension, community counseling.

## A "PAY AS WE GO" POLICY

The International Council has a record of financial administration of which it can be duly proud. It has always been the policy of the organization to avoid accumulated deficits. Today the Council is out of debt. Even borrowing for current expense was avoided in 1936. We hope to continue this record. Under such a policy expansion of service will be limited, but the stability of work which has once been established will thus be assured.

Some of the approved special projects represent opportunities which should not be neglected. We shall launch them as soon as we obtain funds for the first year and the assurance of permanent support.

If you are interested in any of these opportunities for sharing in the program of the International Council, or if you know of others who might be interested, we shall be glad to supply further information. Address any communications to Dr. Roy G. Ross, General Secretary, 203 North Wabash Avenue, Chicago.

# Judas, the Betrayer

By FRANK S. MEAD\*

**W**HAT'S in a name? Everything, and nothing, depending upon what the man does with the name. He may make it a symbol of honor, or a reminder of shame. There is the name Judas, for instance. The Judas Maccabeus of Old Testament days is a great hero, an honorable man, the idol of his race. The Judas Iscariot of New Testament times is a scoundrel, a thief, a traitor, and a betrayer. One must hiss to pronounce *his* name. The worst thing to be said of any man is, "He's a Judas Iscariot." All that is hateful and disgusting and unheroic is summed up in him. He sold his Lord. What could be worse?

If we were to temper justice with mercy, however, we might find in Judas Maccabeus some things not very heroic, some hidden stains of shame; we all have them. And we might find in Iscariot some hidden redeeming-virtue, some fine characteristic. As we read his story, it is true, such traces of glory are hard to find. From the start, he seems mercenary, mean, little. He was the treasurer of the band (the only official they appointed, and he failed them!), and he thought of money, always. When Mary spilled her precious pound of spikenard over the feet of Jesus and wiped them with her hair, Judas was horrified at such waste: "Why was not this ointment sold for three hundred pence, and given to the poor?" John, who tells us of it, adds this: "This he said, not that he cared for the poor, but because he was a thief, and had the bag. . . ." Judas was what some business men would call "practical"; he figured everything out in terms of dollars and cents. He always asked, "What does it cost?"

What does it cost to send a missionary to India? What does it cost him to stay there? What does it cost to win a man from drink, or a brilliant boy to the ministry? What does it cost to run a church? To build a college, or a hospital, or a home for the blind? And *will it pay?* That is the Judas mind, the "practical" mind. Cost! Who can estimate the value of a Schweitzer to Africa, of a Stanley Jones in India? Who dares put a price tag on that small-town parson in Scotland who labored seven years in his parish and led but one little boy to Christ, a boy whose name happened to be David Livingstone? Who dares balance the cost of college against the work of the college-trained scientist, doctor, engineer, minister? Who dares match dollars in one scale against lives and souls and destinies in the other? And who dares to say that Judas is the only one who ever tried it, who ever lost the Vision Splendid in the glitter of his gold?

Judas wanted to win, and when he thought that Christ had failed to win, he deserted. Jesus had not established his Kingdom, as he had promised; his cause was lost, and no man wants to

be identified with a losing cause, for the world leaves the loser and cheers the conqueror. To win, to set up that throne, was all that mattered to Judas. Perhaps he thought that by forcing Christ into a crisis, he could force action; that Jesus would extricate himself with the help of the angels, and announce his rule at last. He may have taken the method of betrayal to force the issue. His side, Christ's side, must win! Failure is shameful, anywhere. So said Judas, so say we all. Over the heads of a recent high school graduating-class I saw the motto, "Impossible is un-American." There you have it, in all its ruthless glory. Win! Crash through to it. Get there. Never mind how, just get there! Reach the top; make your pile; have a house on the avenue and a golden chair to sit in, and you will be a "success." You've got to win, man! That is our sad standard. That is the Judas standard. The only trouble with it is that once we have attained such "success," it turns out to be not success at all, but the poor fruit of a wasted life. I know rich men who are so unhappy that they wish they were dead; I know paupers and failures whose lives are songs with never an "Amen," who laugh at millionaires and walk with God on the high road to heaven. You don't have to win. Sometimes you win by losing. Christ did that, on Calvary.

When it came time for Judas to sell his Lord, he said to the chief priests: "What will ye give me, and I will deliver him unto you?" How much for Jesus, gentlemen? I'm selling out, while there's still time. This Jesus has turned out to be a dreamer, a visionary, a most impractical Utopian. So I'm leaving him, for a price. How much will the world give me for that? How much am I offered? So ran the mind of Judas of Kerioth in 30 A.D.; so still runs the thought of many a man tired of waiting for Christ to "win" in A.D. 1937. We call Christianity a gallant dream, but a dream far, far beyond the pale of realization in our kind of world. It is a great ideal, but . . . oh, well, it just cannot be prac-

(Continued on page 39)



THE REMORSE OF JUDAS

Armitage

\* Bloomfield, New Jersey. Editorial staff member of *The Christian Herald*.

# Christian Adult Education Takes Root

By OSCAR P. CAMPBELL\*

THE UNITED Christian Adult Movement in American Protestantism has emerged from the urgency for some action to revitalize the forces of religion in the face of a growing spirit of secularism and its consequent spiritual, moral, and social bankruptcy. In the summer of 1936, a conference of laymen, women, pastors, professors, and staff members of denominational and interdenominational agencies gathered at Conference Point Camp, on Lake Geneva, Wisconsin, under the spell of this urgency to find a basis of unity and to give concrete expression to the spirit which had been moving them in their respective groups for many months. Like Moses and Elias on Sinai, in much travail of spirit, they came out of this conference feeling that they had been with God on the mount of revelation.

As an example of how the findings released at this conference have affected the religious activities of one state, a description of procedure may be of general interest. The Connecticut Council of Churches and Religious Education sent a delegation to the Conference at Lake Geneva and included a seminar study for a special adult group in their state summer school of leadership education. In order to prepare the way for an effective introduction of the values of the United Christian Adult Movement, it was decided to have it sponsored as an essential phase of all the activities in the state involving the services of adults. Thus the movement was conceived of not merely as a program to be sponsored by a committee, or as more organization to be superimposed, but as a new spiritual vitality to be poured into the life of existing organizations and programs. This resulted in the State Council of Churches and Religious Education making adult education a major emphasis throughout its program, to be administered by its main commission on activities.

In September the two summer conference delegations met with the commission on activities to consider how the values of this movement should be applied to the coming events in the religious life of the state. The following procedure was adopted:

1. To ask all constituent bodies to feature adult education in their annual conventions.
2. To convert the state convention of the Council of Churches and Religious Education into a one-day Preaching Mission.
3. To recognize the State Conference on the Church and Social Relations as a project in adult education.
4. To hold a two-day conference in January for coaching leaders in the United Christian Adult Movement.
5. To issue a series of four bulletins on the adult movement for general distribution.
6. To cooperate with a graduate student at Yale making a study of the needs and activities of young adults in fifty churches in the preparation of his doctor's dissertation.

The response to this series of efforts has been almost universal. Most of the annual conventions held in the state

have included addresses and conferences featuring the significance of adult education for meeting the challenge to Christian living and the church in our present situation. The one-day state-wide Preaching Mission touched a large section of our people not usually found in the annual conventions of the Council of Churches and Religious Education. Committees of the state denominational bodies, usually responsible for evangelism or Lenten services, have cooperated heartily in planning for the extension of the spiritual momentum of the Preaching Mission into twenty one- and two-day regional preaching missions reaching twenty-five thousand people. A third step in the extension of this movement included preaching missions and Lenten schools of religion in most of the local churches. This is demonstrating new possibilities in the cooperation of the denominations, strengthening the bonds of Christian fellowship, and revealing their unity on the essential nature and function of the Church of Christ.

The Conference on the Church and Social Relations enlists each year the participation of the leaders of the religious and civic institutions of the state in a day of seminar discussions and dramatizations of outstanding social issues. This meeting in October featured a study of crime, juvenile delinquency, the consumers' cooperatives, and the trial of a conscientious objector for resisting the draft to military service. The coming together, in this way, of prominent representatives of the churches with lawyers and judges from the state courts and with officials of state departments, welfare and law enforcement agencies, educational institutions, civic and patriotic societies, and labor and industry was a mighty demonstration of how controversial issues can be discussed and dramatized in our American democracy for the enlightenment of the general public. The net result is a new respect for the vital function of religion in our total situation and a finer understanding of the moral and ethical problems of society.

The Conference on United Adult Advance was held in response to the Lake Geneva suggestion that regional seminars be held for the training of leadership in the movement. This being the first state to call such a meeting, several national directors of adult education, including the Baptist, Congregational, Methodist, and Presbyterian denominations, participated as resource leaders. This conference was opened with worship followed by two addresses presenting the world challenge to adult action and how the United Christian Adult Movement meets it. Following this, the major portion of three sessions—evening, morning, and afternoon—was devoted to the type of creative group study and experience which characterized the Lake Geneva Conference. Findings were worked out in the following seven areas: personal religious living, the church and social issues, nature and function of the church, the Christian home, guiding adults in Christian growth, world relations, and developing Christian experience through official organizational services. These delegates, mostly laymen, are now active recruits for the extension of Christian adult education into the churches and community agencies of

(Continued on page 22)

\* Associate Secretary and Director of Christian Education of the Connecticut Baptist Convention, Hartford.

# The Church Interests Itself in Character

## *A Report of the Advisory Conference of Professional Leaders of Character-Building Agencies*

By STEWART G. COLE\*

FOR SOME years the International Council of Religious Education, the Home Missions Council, and the Federal Council of the Churches of Christ in America have been working jointly to bring about a better relation between the forces of Christianity and those of our so-called secular organizations of youth with reference to the cultivation of character. The International Council invited a number of men and women representing a wide variety of youth interests in North America to meet in a special conference on this matter during the annual meetings of the Council in February last.

Fifty men and women representing a score of different extra-church organizations which are at work in the interests of children and youth came together to learn how their organizations might cooperate more advisedly, and to consult with church leaders with reference to the character values of youth. Included in the conference were executives of the Boy Scouts, the Big Brother movement, the extension service of the United States Department of Agriculture, the American Youth Commission, the State Department of Public Health, International Kiwanis, the International Committee of 4-H Clubs, Camp Fire Girls, the public school, DeMolay, and the National Child Welfare Association. Also included in the company were representatives of the ministry, the church college, the church press, and the theological school. To canvass the names of these leaders would be the equivalent of examining a *Who's Who* of youth organizations. They came from as far east as New York and Washington and as far west as the Dakotas and Utah to devote two days to their studies.

It was no mean task for these leaders to acquaint themselves with each other, to get beyond their several organizational programs, and to penetrate directly to the problem of precipitating character values in boys and girls. Under the chairmanship of Mr. H. M. Jones, State 4-H Club leader of South Dakota, and as far west as the Dakotas and Utah to devote two days to their studies. One of the most rewarding discoveries was the finding that each member was in reality attempting to do the same thing in the life of the younger generation. It was true that the Boy Scouts have their own techniques, as have the public school, the Big Brother movement, the church, and the Girl Guides, but basically they are all attempting to improve the behavior of boys and girls and thus enrich their inner character. This sense of united mission grew more and more upon the minds of these leaders until the experience was like a deep religious awakening. They felt increasingly that they were engaged in a sacred calling and that whether the boy was acquiring the traits of high-minded character through an arithmetic lesson, a Pig Club, the care of his bedroom, doing a good turn on

the street, or attending Sunday school, he was being motivated by the living spirit of God. This compelling conviction led the conference to assert that whenever a child achieves a good act involving the enrichment of his inner life, he is thereby engaged in an experience of real religion. God is becoming incarnate in his life. To quote from the findings of the Conference: "God participates in the good act; he fellowships with the child in the outcomes of the good act. Character is religiously charged whenever child experience rises to climaxes of self-achievement and self-identification with the good, the true, and the beautiful in any section of God's world."

With this focusing point of interest in childhood, the members of the conference were prepared to ask how the Christian church can be of assistance to so-called secular organizations in the community which have for their primary purpose the enrichment of this superior kind of character. Likewise, the leaders of community organizations ventured to suggest how their secular enterprises might cooperate more effectively with the church in the interests of this common and divine cause. A frank exchange of opinions led to the conviction that much more can be done in every community to promote better understanding between religious and secular agencies. It was the conviction of the group that leaders of Christian and secular organizations should come together in every community for an occasional conference in which they would examine frankly the relative merits of their several enterprises and seek ways by which to work together in the interests of children who are involved in both types of enterprise.

If the reader of this article cares to inform himself with reference to the proceedings of this conference and its carefully stated series of findings, he can secure a copy of the printed report from the International Council of Religious Education, 203 North Wabash Avenue, Chicago (price, 5¢ each; 100 or more, 4¢ each; \$35.00 per 1,000).

These busy men and women who traveled far and invested two days in conference regarded the occasion as of sufficient importance to warrant them to plan to return to Chicago another year. The Council has since decided to hold another such conference in 1938.

It is quite possible that this conference marks a new day in the history of character-planning institutions in America. Is it not high time that the church took frank and practical account of the inherent moral and spiritual values in the work of the public school and other organizations whose purpose it is to elevate the life of youth? The reverse of this statement is equally important. Apparently leaders of both movements are now conscious of this fact and committed to a cooperative enterprise. By the broadening of such spiritual horizons and by the deepening of such currents of concern for the more abundant life of boys and girls, the Kingdom of God comes.

\*President, Kalamazoo College, Kalamazoo, Michigan. Chairman of the Findings Committee, Advisory Conference of Professional Leaders of Character-Building Agencies.

# What the Public Schools Are Doing in Character Education

By FRANCIS W. KIRKHAM\*

IN THIS article we shall think of character education as it is defined in the Tenth Yearbook of the Department of Superintendence of the National Education Association. That book says:

"The good act is the one which creates as many and as worthy satisfactions as possible for as many people as possible over as long a period as possible. When thought of from this point of view, character education obviously becomes as broad as life itself. It is not a separate phase of life.

"Practically all the institutions and arrangements of society provide character education—the family, the community, industry, the church, the institution of private property, the press, the automobile, the cinema, the radio, the school."

In what ways are the schools of America attempting to act upon this principle for the development of personality and the good life? In other words, what is being done in character education in the public schools of this country?

Great progress has been made in this country in recent years in providing for the character development of youth. Many states and cities have made investigations and published bulletins. Books and treatises have appeared in large numbers. Exhaustive critical studies have been made of methods and procedures by many investigators. Tests and measurements are now being devised. More and more the school is becoming an integral part of the community in providing for recreation, adult education, and other influences for safe-guarding the morals of youth. Some special phases of this widespread movement will now be considered.

## IN INSTITUTIONS OF HIGHER LEARNING

The higher institutions of learning, including teacher training colleges, are rapidly directing their attention to personality development, as well as to the acquisition of information. Special officers have been appointed to assist pupils in making personal adjustments in the school and in helping them to select subjects for which they are fitted. Methods and plans for character education are taught in teacher training institutions and practice teaching is usually given in selected progressive schools. Increasing attention is being given to the selection of candidates for teachers' training courses.

## THROUGH SUPERVISION AND THE CURRICULUM

State Departments of Education are increasing their supervisory force to include specialists in rural education, health education, physical education, vocational education, and other special fields. In a few states, Character Education Research Bureaus have been established. School administrators and teachers are being selected more and more for their ability to lead youth in regard to ideals and attitudes in life. Many states and larger cities are rewriting and developing the entire curriculum.



CHARACTER DEVELOPMENT THROUGH COMPLETED TASKS

Studies have been made in certain school systems, notably in Denver, Colorado, to list the opportunities that appear in the teaching of the regular subjects for the development of ideals and attitudes. Much has been done toward individual instruction by outlining goals rather than complete yearly grades. At Winnetka, Illinois, Charles A. Washburne with the faculty have thus described units or goals of advancement so that each pupil may go forward at his own rate with certain group progress and requirements.

All schools have constantly before them the ideal of better teaching through the selection of better teachers and through the development of an activity program.

## THROUGH PERSONAL GUIDANCE

Less is now heard of vocational guidance or educational guidance as such, and more stress is placed upon guidance. A recent publication (1933) of the State Department of Education of Missouri, called *A Guidance Bulletin for Junior and Senior High Schools*, might have been printed under the title "Character Education."

This publication declares the primary objective of guidance to be the wholesomely integrated personality. "Through a guidance organization; each boy and girl should be led to discover his or her strength or weakness. It should be a cooperative enterprise of home-room teacher, classroom teacher, principal, supervisor, and representatives of community organizations all working for the good of the individual."

The State Department of Education of Utah advocates the following ten-point program for character education.

1. A community council representing all groups dealing with adolescents.
2. Strict enforcement of present compulsory school law.
3. A system of student guidance or counseling.
4. Adequate and cumulative records for each child.
5. Reorganization of curricular content to provide for individual differences and interests.
6. Promotion of allied activities, including student organizations and hobby clubs.
7. Reappraisal of methods, and adoption of those that will

\* Director, National Child Welfare Association, New York City.

diagnose individual difficulties and needs and provide adequate remedies.

8. A program of in-service training of teachers for personal guidance of pupils.

9. Techniques that will reliably measure the program and its results.

10. Adequate publicity as to the purposes, activities, and accomplishments of such a program.

#### THROUGH MENTAL AND PHYSICAL HEALTH

As an example of what is being done in the field of mental health, in New York State two important bulletins have been printed and widely used by the State Education Department.

The first bulletin, *Outlines of Personal Study*, gives instructions for analyzing one's self through making a life chart consisting of a health, behavior, and achievement record. The teacher is led through a study of her own personality better to meet the mental health problems of her pupils and to center her attention upon the importance of her own personality as a factor in character education. The second bulletin gives methodology in the formulation of mental hygiene case studies.

The Commonwealth Fund of New York has materially assisted in the promotion of Child Guidance Clinics in many parts of the country. In these clinics, case studies of maladjusted children are made in order better to guide, to place, and to train them in situations in which they will succeed. New York City has established an important Child Guidance Clinic. Some cities, such as Chicago, maintain special schools where maladjusted and failing pupils may be sent for special help.

#### THROUGH PUPIL ORGANIZATION AND ACTIVITIES

During the past two or three decades, there has been a rapid development in this country of many organizations for the moral uplift of boys and girls: such as, Boy Scouts, Girl Scouts, Girl Reserves, Hi-Y Clubs, 4-H Clubs, Junior Red Cross, and others.

The help of the school in promoting these clubs has received general approval. Many school systems, such as Detroit, Michigan, and Toledo, Ohio, and others, have developed definite plans of cooperation with such clubs, especially with the Boy Scouts, the Junior Red Cross, and the 4-H Clubs.

School clubs for the promotion of activities pertaining to regular school subjects, especially in the vocational field, are constantly growing in number: such as, Agricultural Clubs, notably the Future Farmers of America, Future Craftsmen of America, Home Making Clubs, and others. In addition, nearly all junior and senior high schools and a few elementary schools have special periods for activity clubs of many kinds, making and doing things of special interest to children, ranging from making a model airplane to forming a harmonica band, and from giving boys and girls practice in social dancing to making dresses and learning to cook.

The school citizenship club, distinguished from the types of special activity school clubs mentioned above and from clubs sponsored by volunteer leadership outside the school, are used widely throughout the United States. This club meets usually once a week during the time of one of the periods assigned to the home-room teacher. It is organized with the usual club officers and may develop and adopt a club constitution and code. Committees will be appointed covering the chosen activities of its members for service both



LEARNING TO PROTECT THE PROPERTY OF ALL

in and out of school. Chairmen of these room committees will probably be designated as school committees for such purposes of pupil self-government as order, thrift, athletics, leisure-time activities, recreation, hobbies, and others. The general pupil organization of the school, which usually consists of school president, vice president, secretary, and other officers, together with school councils, may or may not be elected through the home-room citizenship club unit.

A wide variety of forms of pupil organizations for pupil participation in school government and for promoting activities both within and without the school exists for their promotion: such as, the National Society of Officers of Student Body Government and the National Society for the Promotion of Pupil Self Government.

Many other instances could be given.

#### THROUGH SCHOOL AND COMMUNITY COOPERATION

Many places are recognizing the need of adult cooperation in the community in order that the total environment of the child may be the best. As Dr. John H. Finley, of the *New York Times*, states: "Children and youth are being 'educated' every day by every influence of their environment. Parents and the home are in the earliest years the most important educational factors. The school and the community come next. Only as all these agencies unite will plans for better and happier living be realized."

Such a plan of community effort has had a remarkable development in Los Angeles County, California, under the direction of Kenyon J. Scudder, Chief Probation Officer of the Juvenile Court. Some seventy-two coordinated community councils have been formed in Los Angeles County.

Similar councils have been formed in New York City. The State of Utah announces such a plan. Probably Virginia was the pioneer state in such an effort, for twenty-five years ago the Virginia Community League was founded.

The International Council of Religious Education, the Home Missions Council, and the Federal Council of Churches of Christ in America have united to bring together church and community leaders to become intelligent regarding the efforts of the public schools and other institutions working for the moral education of youth. Mr. J. Robert Hargreaves directs this work as Counselor on Community Relations for the International Council.

(Continued on page 39)

# Cooperation with Character-Building Agencies

## *As Seen by a County Superintendent of Schools*

By ELSIE E. WIK\*

AS ONE who is engaged in the work of several non-church character-building agencies, I have no hesitation in expressing the conviction that these organizations can never fully attain their objectives without the mutually stimulating cooperation of the church.

### I

We are working through the character-building agencies to effect changes in conduct and to develop personality; but we recognize that before any progress in character development can occur certain basic adjustments must be made. Consciously or unconsciously persons adopt some sort of philosophy of life, and then make many minor adjustments in the light of that major decision. Life may be organized around some selfish principle: such as, "Get much, give little" or "Make all the money you can"; but, on the other hand, it may take form around some such slogan as "Give life in worthy service to mankind."

Religion helps one to make these basic adjustments correctly from the outset and thus character development begins under auspicious circumstances. If a child comes to believe, for example, that the universe is directed by a wise, good, kindly God with whom each of us may work in making a better world, his whole life will reflect the tone of that philosophy. Such a happy adjustment of the personality makes for stability of character. Contrast the experience of the person who begins with the proposition: "Have a good time; take all the pleasure life can give," but who sooner or later finds only empty satiety and must reorganize his life on some other level. But starting with some worthy purpose, derived from religion, one has a unifying (and hence a character-building) factor in all of experience.

The highest development of personality is possible only when the individual is adequately adjusted to his environment. The physical demands of sustenance and protection must be met and the social urge to be "a man among men" must be satisfied; but this is not enough, for the environment to which satisfactory adjustment must be made is larger than the community in which one lives. Call it what you please, there is something within man that makes him reach out—a longing to be at home in his universe. The individuals who have learned to live fully and richly, at peace and in harmony with this larger world, have apparently done so through their religious faith and practice. Their religion has not only given them high ideals of life and a standard of values which is based upon a deep respect for personality, but it also has been a powerful motivating force which has directed their thought and conduct along lines which have been conducive to the development of outstanding character.

Workers in the character-building agencies may well look

to the church for this specific contribution which religion can most effectively make to character development through helping individuals to make some of the major adjustments to life and to the universe.

### II

In all character-building activities, it is recognized that the knowledge of right and wrong and of the basic principles which must be followed in order to develop fine, strong character is not in itself sufficient. There must also be a deep desire to choose the right and to have that high type of character. Religion at its best furnishes higher and more effective motivation than the school or other character-building agencies.

Much of life is governed by the desire for social approval. The home, the school, and the community inspire and control most of the activities of the child. Having in mind the much-quoted four levels of conduct of McDougall, it is well to remember that religion helps persons to live on the highest level where one yields his life to the sway of ideals or is controlled by the approval of idealistic groups. Religion provides the highest type of motivation because it so greatly enlarges the group from which one seeks social approval. First, religion provides fellowship with like-minded persons in the church or in the youth groups of the church. Second, it affords a fellowship with the great characters out of the past; and this may become, especially in the age of hero worship, a tremendous control of conduct. Third, our Christian faith brings growing persons into vital contact with the great Comrade of the Way, and inspires them to share with him in the quest of the best possible life. Fourth, religion is a way of fellowship with God, whether this be thought of as a response to a creative universe or a more personal relationship with a friendly Father-God. To come to live under the control of these personalities and personality-producing forces is to discover a motivation for character development which one may never know in any other fashion.

### III

Even accepting broad concepts of religion, much of the work of the character-building agencies never rises to the level of religious experience. Our traditional dogma of the separation of church and state and the resulting fear of stepping over the tenuous line into sectarianism often keeps us from developing appreciations and building fine attitudes. A geography lesson, for example, could teach appreciation of other peoples; but we often stop just short of that goal, contenting ourselves with imparting factual information. Nature study in Scout work may never quite make the connection in the minds of the children between natural beauty and the God of beauty as that connection is made in vacation church school groups.

*(Continued on page 38)*

\* County Superintendent of Schools, Faulk County, Faulkton, South Dakota.

# Cooperation with Character-Building Agencies

## *As Seen by a State Council Worker*

By RAY M. JOHNSON\*

AS ONE who is engaged specifically in the leadership of church groups, I have a growing feeling that the church cannot fulfill its mission in this generation unless it finds ways of cooperating with the extra-ecclesiastical character-building agencies in our great common task of enriching and developing personality.

### I

However we may regard it, a large amount of character education is actually being carried on through these groups outside the church; and they are reaching vast numbers of children and youth. More than two hundred thousand underprivileged boys in the cities are served by the various boys' clubs. Membership in the Camp Fire Girls is approximately a quarter million. The Parent-Teacher Association, with 1,727,703 members in 23,442 local units, carries both directly and indirectly a heavy program of child welfare and character training. More than a million rural young people are actively engaged in the splendid program of the 4-H Clubs, with national, state, and county governments directly contributing to and guiding the program. The magnitude of the Boy Scout movement may be judged by the fact that its activities are directed by 227,000 Scout masters, while the sister organization is led by 27,534 women. The playground movement is growing by leaps and bounds, the latest report of the National Recreation Association (in *Recreation*, June, 1936, page 99) showing that 18,799 playgrounds are operated in 2,204 cities, with 43,976 employed leaders, 10,346 volunteer workers, and an annual expenditure of \$37,472,409.

These are only samples. Many similar organizations are in the field. Add the work of the public schools, with definite systems of character education in many states and with the whole school program increasingly directed to the building of persons, and you have a movement which the church cannot ignore.

Most certainly the church cannot ignore the work of these agencies if we mean all the current talk about reaching the unreached, for the unreached (that is, those not touched by the program of the church) are in many instances under the influence of such an agency as a boys' club or a 4-H club, and in most cases they are under the influence of the public schools.

A study in Faulk County, South Dakota, indicated that forty-six per cent of all grade-school boys and girls never go to Sunday school, catechetical classes, or Sunday church services. But several of these children were in 4-H clubs where they were receiving character education under the guidance of capable Christian laymen, while all of them were in the public schools and in the Young Citizens League, the character-education agency of the schools. In some

neglected communities the Faulk County Council of Religious Education will sponsor campaigns to increase Sunday school attendance; but the Council recognizes that part of its task is to cooperate with and strengthen the agencies already in touch with these "unreached" boys and girls.

### II

These agencies offer situations more closely related to life than some of the traditional forms of religious education. It is one thing to sit in a Sunday school class and talk about the virtue of finishing one's work; it is another thing as a member of a 4-H club to plant and care for an acre of corn, and in doing so not only form the habit of completing one's work, but also get the feel of achievement which results from such completion. The skilful church teacher has always been keen enough to get the children to talk about real life situations; the more skilful teacher has gone with the boys and girls into their daily tasks and problems, observing and guiding; perhaps the most skilful teacher is the one who assumes active leadership in these non-church groups and thus lives with the pupils close to life itself.

In this connection, experiments under way in certain sections whereby the 4-H club work is made the mid-week activity of a Sunday school class, with the same adult serving as Sunday school teacher and as 4-H club leader, are worth watching. What we have chiefly in mind here, however, is that since these extra-ecclesiastical agencies do offer good educational opportunities for character development, the church cannot ignore them; and we hope that once a cordial admiration begins it may ripen into at least a Platonic friendship.

### III

If the church were to cooperate actively and heartily with the extra-ecclesiastical groups which deal with children, it would make it easier for those groups to secure both leaders and members. The church school is not the only organization which faces the perpetual problem of securing leadership, nor are religious workers the only ones who have to resort to an occasional bit of promotion in the interest of something that ought to appeal on its merits. I recently visited several communities where interest on the part of parents and children was quite as low in respect to 4-H club work as in relation to church work itself; and I talked the other day to a county agent who told me that he could open eight new clubs if he had leadership for them. In both these cases strong endorsement by the church of what the 4-H clubs are trying to accomplish would have helped to solve the problem; and assuming, as I am throughout this article, that such character-building work is vital and important, the church would do well to lend this aid.

### IV

Church leaders are in a position to raise the work of the character-building agencies to a much higher level than that

\* General Secretary, South Dakota Council of Religious Education, Huron, South Dakota.

on which some of it now exists. Even accepting a broad definition of religion or of character education, much of what is being done could not qualify. The activities of a Scout troop may remain on the level of winning awards and badges, never rising to the creative and constructive use of leisure time, self-motivated and self-directed. The element of competition in a 4-H club may overshadow the more important factor of cooperation in building a satisfactory rural life. We interviewed several public school teachers to whom the South Dakota plan of character education was nothing more than an opportunity for parliamentary drill; while one parent, who claimed to be well informed on the subject, could give no better explanation of the Young Citizens League than that "they hold meetings and take up pennies."

Interpretation is needed. And church leaders are in a position to help give that interpretation. So simple a thing as the distribution to 4-H club leaders of the pamphlet *Organization of 4-H Club Work with Emphasis on the Development of the "Heart H"* is illustrative of what may be done. Another illustration was the heightened appreciation of their opportunities on the part of thirty rural school teachers visited by several of us in a sample county. We probably told them nothing that they did not already know; yet we spent at least an hour with each teacher in talking over the possibilities of character development through the Young Citizens League and through schoolroom situations. As a result, we believe there have been many measurable improvements in the social control of schools, in the increase of self-motivation and self-direction, in the teacher's appreciation of her job, and in a more hearty cooperation between schools and homes in their common task of character development.

## V

Cooperation with the character-building agencies is one of the ways the church may get its own work done. If this point is seen clearly it will answer the objections, coming from busy local church workers and field persons, that such cooperation means only another item in an already crowded program.

The church exists not to perpetuate itself, but to accomplish certain worthy tasks in the community. We often put so much emphasis on saving the life of the church that no time is left for it to lose its life in service—the only way, in the long run, that it will either live or deserve to live. Judge Bottom, of Faulkton, South Dakota, when asked if he had any final comment to make on the character-education study conducted in his county, said: "The most important job anyone has in this county is to build fine character in the boys and girls." When asked if he cared to elaborate that statement, he merely repeated it word for word.

But *that* is the job of the church too. It is a big job; it is a many-sided job. One way of getting that work done is through active cooperation with the character-building agencies.

For example, one of the obligations of the church to the youth of a community is clean play life under adequate leadership. But the local Boy Scout troop may be specializing in this very activity. Would not the church be wise in such a situation not to run a competitive program, but to accept and strengthen the work already being done? Thus, with relatively little effort, the church would be achieving one of its purposes in that community. The question of who

gets the glory or the credit for the work done (need we say?) is hardly prompted by Christian considerations. There is much work to be done; and the church can often best accomplish it by cooperating with specialized groups or agencies.

The P.T.A. groups are already using this technique. According to a report in the *Proceedings of the Thirty-Ninth Annual Meeting* (page 131), their committee on recreation accomplished its work not only by a direct recreational program, but also by sponsoring 4-H Clubs, Boy and Girl Scouts, Y.W.C.A. and Y.M.C.A. clubs, Camp Fire Girls, Woodcraft Rangers, Rangers, Safety Patrols, Junior Garden Clubs, and Birdmen.

## VI

Endorsement of the character-building agencies and hearty cooperation with them will create loyalty to the church rather than detract from its prestige. This is a real point to many church leaders and we may as well face it. There would be, in many instances, more cooperation with the groups outside the church if it were not for the feeling, sometimes not even expressed, that somehow the church will suffer unless it is being exalted; and that unless the church continues as a strong, growing, self-perpetuating institution, the world would lose its chief character-building agency.

But how is loyalty to an institution created? You can work up a certain amount of passing enthusiasm for the church just by piously talking of its unique supremacy. But you can hardly build a strong, abiding, intelligent loyalty and devotion upon any other foundation than the conviction that the church is rendering an indispensable service to the community. Let the church become a contributing factor in all worthy community enterprises, let it be the unflinching inspiration of all civic betterment, let it hold up before all groups which work with children the goal of fine character, let it motivate its members to engage in such work, and it will assume new importance in the eyes of all. Thus, out of such cooperation with other agencies, will come (although this ought not to be consciously sought as an end) new recognition of the church's importance.

## VII

Active cooperation with the non-church groups offers additional outlets in service for Christian enthusiasm. We face a dilemma when the church becomes self-centered: either we develop a narrow loyalty to the church with a lot of created jobs designed merely to keep persons busy; or the members find their real interests in challenging opportunities for service in community agencies outside the church. In either case the church becomes further divorced from life, religious activities command less and less respect, and other agencies gain in prestige at the expense of the church.

But once let the church recognize the importance of the work being done by the extra-ecclesiastical character-building agencies, then the church may even take the initiative in enlisting its members in the work of those organizations as a type of service which Christians ought to render to their community. In South Dakota, for example, the state civics chairman of one of the denominations confessed the other day that she has never been able to enlist the churches she serves in any program of community activities. When

(Continued on page 22)

# A Service for Church School Day

By IVAN G. GRIMSHAW\*

ONE day in the calendar of Fairmount Presbyterian Church outranks all others. This not because it is the last day of church school, but rather because it is "Church School Day." On that day grown-ups cease to be the center of interest. The whole attention is centered upon the activities of the children and young people of the church school. There is only one service; at eleven o'clock. Neither of the ministers would think of participating in the service on that day; all members of the church staff keep delicately in the background; members of the board of deacons find themselves supplanted by a group of eager, well-trained young men from the church school. True it is that the church auditorium is filled to overflowing; but seats are reserved for members of the church school, while adult members and friends must be content to take balcony seats unless they arrive an hour or more ahead of the scheduled time.

The day is "Children's Day," although not in the usual stereotyped, saccharine fashion with which so many of us were familiar in our childhood. Two points are stressed: (1) the program shall be in the hands of the members of the church school; and (2) it must be educationally sound. The general outline of the program is developed by the minister of education and his associate in conference with the various departmental superintendents. Responsibility for various parts of the program is then assumed by the departmental superintendents who in conference with the teachers and pupils work out the details of those sections.

It is customary each year to have one *pièce de résistance* which forms the climax of the program. For this, children who meet the requirements of the cast of characters are chosen from the various departments. The minister of education and his associate usually select for this purpose a story, in keeping with the general theme, which lends itself to pantomimic presentation. This is done to make unnecessary the learning of lines. The setting is provided by a reader and the children on the stage carry on actions in keeping with the script.

The main event of the 1936 program was a pantomime—"The Whittler of Cremona"—which was adapted from the story of the same title in Emerson O. Bradshaw's *Knights of Service*. In the cast were twenty pupils in addition to



one serving as reader.

However, not only is the service of that morning devoted to the church school, but so also is the church calendar. Several traditions are maintained concerning this. The calendar is enlarged to six pages, and designated as being especially for Church School Day. Each year a special picture graces the center of the first page. This is always of some group of church school pupils pictured in a representative activity. In 1935, the picture used was of a class

of primary boys and girls and their teacher, the children seated about their class table on which could be seen the representation of a Palestinian village which had been one of their projects. On the 1936 calendar was a study of four of the nursery children intently observing the church aquarium. Beneath the picture appeared these appropriate verses:

Every fish within the pool,  
Every bird upon the tree,  
Every dew-drop on the flower,  
Bears God's impress perfectly.

Give us, Father, open eyes,  
All thy beauties new to see.  
Show thyself to us, thy children,  
This the prayer we make to thee.

Part of the third page and all of the fourth were devoted to a listing of the promotions in the church school, the names of all pupils being given according to the departments to which they were promoted.

Two other traditions are worthy of mention. All departments of the church school gather in the basement of the church before the service. At eleven o'clock the classes guided by their teachers march in to take their designated places in the church auditorium. The procession is led by the primary children, and the other departments follow until the members of the high school group come in completing the procession. Each child up to the junior age is provided with a flower to be carried in the march. These flowers are usually provided by some member of the church in memory of a child. The flowers for the decoration of the chancel are usually paid for by the members of the young people's society.

This day has indeed become a tradition at Fairmount and has helped to challenge the loyalty of church school pupils. Coming at the same time as the commencement season in public school, it has done much to put the church school and its activities on a level—in the child's thinking—with the public school. Church School Day is eagerly anticipated and longingly remembered.

(Continued on page 40)

\*Minister of Education, Fairmount Presbyterian Church, Cleveland Heights, Ohio.



THROUGH PLAY—TO LIFE

# 4-H Club Work and the Church

By GERTRUDE L. WARREN\*

**W**OULD you like to see how the program of an average 4-H club fits into the life and interests of a rural community in the development of its own young people? Then go out some sunshiny day where a lad and his father and a 4-H club leader stand in mutual admiration of a fine Jersey or Guernsey cow that the lad has raised and hear them discuss together its care and feed, its milk production, and, perhaps, the present general dairy market situation—all in relation to the general community program for both parents and young people. Or, attend a 4-H club meeting where a group of girls are engaged similarly in carrying out a nutrition or a clothing or a home improvement program in keeping with their own needs and those of their families. Or, attend a meeting of senior 4-H club members, engaged in discussing whether to farm or to go to the city, what type of a life companion to choose, or how to establish a home that will be satisfying and enduring. In the guidance of such earnest young people, intent in their desire to face real life situations and to make, in an intelligent way, some of the most important decisions of their whole lives, the local volunteer leader finds unique opportunities for service to his community. In all such guidance, the church, too, has an important part to play if young people are to be led to live in keeping with their innate possibilities for good. As recently pointed out by Dr. C. W. Warburton, Director of Extension Work in the U. S. Department of Agriculture, "It is such young people as these 4-H club members who will become the intelligent leaders and followers a few years hence and will be effective in making the planned agriculture of the future a genuine success; for, first of all, these young people, along with their training in cooperation, are being guided to think in terms of their present real life situations, their own responsibilities, and their own opportunities for service."

## PURPOSE OF THE CLUB PROGRAM

Dr. C. B. Smith, who, from the beginning, has staunchly promoted 4-H club work and helped to shape its policies, has stated: "Four-H club work has proved to be a great leavening agency in our rural educational field—every member doing a significant piece of the world's work in a better way; all of them learning the place of agriculture in the world's economy; all of them acquiring a knowledge of the sources of unbiased information regarding farming and homemaking; all learning the place of science and

knowledge in life; all learning something of the joys in a knowledge of the things that surround them—the earth, the rocks, birds and trees, the plants, insects, and weather; and, beyond this, getting the thought that not all knowledge comes from books, that one's own observations with reference to any of these things may be as truly knowledge and as worth while as anything that comes from books or told by sages and teachers." Here again, leaders of the church have a unique opportunity in helping rural young people to discover and appreciate their own rich environment.

In keeping with the recognized principle in all agricultural extension work that permanent progress toward better agriculture and homemaking is directly dependent upon the kind and amount of leadership developed, there has been worked out in 4-H club work a simple but efficient system for developing rural young people into active community leaders. First, it interests girls and boys through a community program of work in which their own needs are considered alongside of those of their parents and neighbors. Then it helps them to carry out the program, and this results in their serving the community. Each farm boy or girl enrolled in 4-H club work conducts voluntarily a worth-while piece of work in which interest is manifested and which will show some better practice in the home, on the farm, or in the community; keeps a record of results; explains the work to others; makes an exhibit; and writes a final report summarizing the whole season's activities. These rural young people are from ten to twenty years of age. They are organized in clubs averaging fifteen in number, with a president, a secretary, and other officers, together with an adult leader or adviser. They meet voluntarily at regular intervals; conduct their meetings along parliamentary lines; formulate a program in which the progress of their respective activities is presented and difficulties discussed; give demonstrations; sing; play; and carry on other activities of interest to young people.

## WIDENING SOCIAL CONTACTS

The members of the 65,000 local clubs now organized come in contact not only with their leaders, who know how to do things, but also with the work of one another, which frequently involves the acquiring of added interesting information, and with the public in field meetings and in exhibits at fairs, festivals, and demonstrations. At opportune times they meet with the research and teaching staffs of the State Agricultural Colleges and the Federal Department of Agriculture, with business men, outstanding farmers, and

\* 4-H Club Work, Division of Cooperative Extension, United States Department of Agriculture, Washington, D.C.

representatives of the church and school—all leaders in different lines of work, men and women of achievement who inspire by their accomplishments and outlook. The club members often are given a larger view of life, also, through opportunity to attend agricultural camps and short courses conducted by the State Agricultural Colleges—from a few days to a week in duration in the counties or at the Agricultural College itself. Each year there are several national events for 4-H club members, culminating with the National 4-H Club Camp at their nation's capital. All these various meetings serve to awaken rural youth and to stimulate them in their desire to do and to attain. Reports indicate also that the council circles, campfires, vespers, nature trails, and, particularly at the close of each camp, the candle-lighting ceremony do much to bring to 4-H club members a sense of the great human values—the intangibles—and enable each of them to return home with higher ideals and loftier purposes. Only the finest, the most inspirational activities are encouraged. Leaders seek to select songs that inspire, stories with fun and action that elevate, and activities that present situations which will develop those attitudes that make for right living.

#### SOME RESULTS ACHIEVED

Stories of outstanding achievement among the millions of farm girls and boys who have enrolled in the work since its inception lend a strong touch of optimism to the often confusing picture etched of modern youth today. From money earned in 4-H club work, bank accounts have grown, college education gained, homes built, and farms established. From the ambitions inspired through 4-H club work, dormant leadership qualities have been developed, often to a surprising degree. From the influence of better practices in homemaking and farming through 4-H club work, homes have been made more comfortable and satisfying, systems of farming reorganized, methods of production and marketing improved, happy partnerships with parents established, farm life itself invigorated, and more meaningful objectives in homemaking conceived.

Because of a recognition of the far-reaching results of the 4-H club movement, delegates from foreign countries frequently tour the United States to study the work here. In several countries where the work is already established, club members as well as leaders correspond and sometimes visit each other, interchanging ideas and gaining a larger viewpoint of national customs and traditions in other lands. In a few instances, 4-H club members have gone as missionaries to distant lands and have stimulated a helpful interchange of ideas and services.



SELF-EXPRESSION THROUGH ANIMAL HUSBANDRY

Four-H club reports contain thousands of inspiring stories of how 4-H club members met the challenge of decreased farm incomes during the past difficult years by helping their parents to discover additional sources of income. A single fat baby beef, three or four sheep, products of a garden, home-canned fruits and vegetables, bread and cakes, jellies and preserves, together, of course, with abundant energy on their part, often brought these products of 4-H club work direct from producer to consumer through roadside stands and curb markets. Moreover, club reports indicate in a vivid way how 4-H girls participated in the national extension program to increase, on farms where there was little or no cash, production of gardening, dairy, meat, and poultry products in keeping with the dietary needs of each member of the family; canning, drying, and storing enough for an adequate winter food supply; making, repairing, and caring for their clothing according to a well-planned budget, thus saving many family dollars; doing needed repair work in and around their homes; using carefully the money earned through such activities as gardening and poultry work for the wise purchase of necessary home furnishings, making for the comfort and happiness of the whole family; keeping physically fit in order to be efficient for work in the home or elsewhere; caring intelligently for younger brothers and sisters in play and work hours; becoming real partners with mothers and fathers in sharing responsibility in the daily routine work of the home; keeping personal accounts, and cooperating in the home in such a way that the money available for clothing and other needs could be spent in the best interests of all; making good use of the helpful ideas gained from observations of other homes on club tours and trips, as have the worth-while men and women throughout history—as well as planting to best advantage fragrant, colorful flowers, shrubs, and trees around the home to the end that those who pass by may gain some of the spirit of love and neighborliness that may abound within. The record of such achievements could be extended almost indefinitely.

#### RELIGIOUS VALUES

In recognition of such results as these, the Missouri Sunday School Council of Religious Education, for example, is suggesting that rural churches sponsor 4-H club work. Prompted largely by such evidences of what can be accomplished through 4-H club work, other church organizations on a state and national basis are cooperating with leaders of the 4-H clubs to the end that young people may live more abundantly in keeping with their best selves. In an increasing number of states, each year a 4-H Rural Life Sunday is being observed. On this Sunday all 4-H members are encouraged to attend some church, and their attention is directed to the development of their own spiritual lives in keeping with that part of the Children's Charter which states, "For every child, spiritual and moral training to help him stand firm under the pressure of life." Moreover, a large number of club leaders believe that every young person should be encouraged to identify himself with some church organization from the standpoint that it represents what is for the best good of the community. In an increasing number of states, 4-H club leaders along with leaders of other similar agencies are cooperating with leaders of the different churches in seeking to reach all young people of the community and to help them in developing their own best selves in keeping with the 4-H club pledge:

(Continued on page 22)

# Character Education in the School and in the Church

By AGNESS BOYSEN\*

WHEN JESUS gave his followers the well-known admonition, "Seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you," he was not merely putting forth a plea for them to be good. He was stating an eternal law which is apparent to all those who will faithfully follow it. That law says that to the person who is earnestly and sincerely establishing the Kingdom of God in his consciousness and making it of first importance in his life there are bound to come peace, joy, satisfaction, opportunities to serve, courage to stand for the right, and enough of this world's goods to supply his needs. No lesser purpose can ever satisfy or produce the desired result.

## THE TASK OF THE PUBLIC SCHOOL

In our public schools today we are endeavoring to bring to our children an understanding of this law through character education. So long has the acquisition of subject matter held first place in the schools that it has been somewhat of a struggle to give first place to the inculcating of ideals and proper attitudes.

World problems are increasing, conditions of society are far from satisfactory; greed, selfishness, dishonesty, mad ambition, misery, poverty are rampant where there should be unselfishness, joy, happiness, peace, plenty, and progress. The world is looking to education to assume its share of the responsibility for these conditions. This has meant honest investigation by the schools as to educational goals and purposes which has resulted in making character building the first objective of education. Prominent educators have long been pushing forward this philosophy, but showing small returns in the way of actual practices until a rapidly changing society has forced more aggressive action. Many boys and girls have been sent into the field of life knowing little of the importance of integrity, moral courage, and independent thinking. It is evident that the study of history, mathematics, and spelling alone cannot teach our young people how to earn a living, to establish and maintain a happy home, and to become useful citizens and loyal friends. Such a task the public school accepts today.

## WHAT ONE PUBLIC SCHOOL DID

In our own school, we decided to consult business men in various lines of work in order to ascertain what qualities of character were necessary to obtain and hold a job. The following were among those suggested: reliability, cooperation, industry, loyalty, cleanliness, punctuality, the ability to take suggestions, the ability to find something useful to do, loyalty, and sincerity. These and some others were given by a number of employers. The findings were so interesting that we continued our discussion. We discovered that the professions required similar qualifications. A minister must practice what he preaches if he would gain the ear of his

congregation. A doctor must have honor as well as medical degrees; and a teacher, although of brilliant intellect, has little effect on the real life of the child unless she herself possesses a spirit of love, compassion, sympathy, gentleness, and patience.

We next studied the home. In our work we were keenly aware of the discord in many homes. We were conscious of the unfortunate results in the lives of our children. We decided to list qualities that would be effective in building a happy, harmonious home. Those we agreed upon were unselfishness, orderliness, neatness, thrift, industry, self-control, the ability to direct others, the ability to reconcile differences, an even disposition, a love of the beautiful, and many others. Through our discussions we began to see the necessity of inculcating ideals for life purposes and of making them the first aim of education. For one thing, our work led us to the elimination of the old-type report card and to the installation of one which would allow consideration only of character growth. We chose the following ten character qualities for the new report card, realizing that it is difficult for the child to concentrate on a greater number: reliability, obedience, judgment, punctuality, initiative, personal habits, industry, social attitudes, self-control, thrift. Then we compiled a small manual which we called *A Key to Success* and which lists requirements for each character trait. The page on reliability begins:

I must learn to think honestly.

I must do right when I am alone and there is no one to tell me what to do, as well as when others are with me.

The page on obedience begins: "I must obey the law of God, which is to do right." The page on self-control begins: "I must always try to be pleasant and courteous no matter what the situation is." Each character quality has its list of requirements, and as the child gives consideration to his card he studies his manual.

In school, the academic subjects make an excellent background for the development of character. The routine and organization offer numerous opportunities for practice in right attitudes. The schoolhouse, in a way, is a diminutive democracy and certain rules are established by the consent of the majority.

Our work has been interesting and gratifying. It has brought to us a joy and satisfaction not experienced before. We have discovered that growth in character includes growth in scholarship for those who are mentally able; and for the few who are not, it means happiness, security, and self-respect. Leaders and room officers are chosen by the children from those who are following dependable lines of conduct regardless of academic ability. Many boys and girls slow in learning have taken on a new attitude of self-confidence because they have become desirable and even privileged members of society. It is obvious that public school teachers should be chosen for their high moral and spiritual achievements if this work is to proceed with suc-

\* Principal, Lyndale School, Minneapolis, Minnesota.

cess. The nation must awake to the great importance of selecting such workers for the schools. Only an honest person can teach honesty, only a person with poise can teach self-control, only a wise person can teach good judgment. Many earnest men and women of high ideals are employed in our schools today. When our school officials begin to realize what a tremendous force for good they exert, only this type will be selected.

#### WHAT THE CHURCH SCHOOL CAN DO

While our public school teachers have an unusually fine opportunity to implant ideals, they have not as advantageous a position as the religious worker who makes this an all-inclusive objective. The church school has a unique place in strengthening the attitudes initiated by the academic schools. The teachers in the church school are persons selected because of integrity and spirituality. It is also desirable that they have certain educational qualifications, but this holds a somewhat secondary place. They are prepared to give to the child a philosophy which is based on the truths of the Bible and which is the most workable and practical philosophy the world has ever known. The teacher in the church school will do well to begin work with the child's everyday experiences. The child must learn how and where religion functions. It must not be something to be used on Sunday and laid aside for the rest of the week, but it must be a workable, sensible line of action which is valuable in all places and at all times. It is important that the boy or girl gain the idea that religion may be used with success in running errands, in working a problem in arithmetic, in wiping the dishes, in playing football, and in every other activity which the child loves to talk about if he is given sufficient encouragement. The church school is preparing the child for successful participation in the same life experiences with which the academic school is concerned. It is necessary that every boy and girl learn what qualities are essential to obtain and hold a job, to establish and maintain a happy home, to fulfill the duties of a good neighbor and worthy citizen.

We have already learned that certain qualities are indispensable for all these responsibilities, without which no individual can be either happy or successful. Among the most important are trustworthiness, self-control, unselfishness, cooperation, industry, charity, and loyalty. The church school has not the opportunities for the practice of these qualities which the academic school enjoys, but it is possible to gain some experiences vicariously. It is well to allow the boys and girls to arrive at their own conclusions through well-conducted discussions. While the church school allows a certain amount of freedom to the pupils, as does the academic school, it must also require the same standards of conduct. Discussions must be governed by organized thinking and dignity.

Boys and girls know and understand life requirements. They may make their own selection of the necessary qualities for happiness and success. After they have selected these qualities it might be advisable to permit them to compile their own manual, describing different ways in which these traits may find expression. The teacher may call attention to home duties and obligations and allow her pupils to discern for themselves in what qualities they are acquiring growth through the faithful performance of these responsibilities. Household chores often require the practice of several desirable traits: such as, cheerfulness, willingness, cooperation, obedience, and industry. Childhood is the time

to acquire these qualities if they are to bless a home later on. School experiences may be carefully considered. Relationships on the playground, the danger of cheating, the ability to get along with the teacher, the desirability of attending school regularly, the satisfaction of being neat and clean, the joy that comes in appreciating another person's success, the ability to do right when not being watched, the necessity of learning to work well and to enjoy it, the ability to stand for the right even though alone—all these and many others are everyday problems to the child. In solving them he greatly needs the definite cooperation of one who is securely established in his own moral convictions.

Religion must function every hour of the day if it is to be effective. It is teaching the child to think correctly and to equip him with standards which will enable him to act with confidence. No source of help along these lines can equal that which comes from the truths contained in the Bible. These truths must become living, practical, everyday helps to be remembered and used in time of need. They must not be beautiful theories alone, but actual standards of conduct which bring results.

In his work in the church school, the child must be gaining a right concept of God. Upon this depends his entire happiness and progress. He must come to know Him as a loving, tender Presence, forever available; an unfailing Protection; a trustworthy Guide; a beneficent Father, supplying all human needs. He must gain the assurance that "in Him we live, and move, and have our being"; that He "is our refuge and strength, a very present help in trouble." He must learn, too, that God is not in the tempest, or in the earthquake, but in the still, small voice that comes to human consciousness to guide man's steps aright. This knowledge is the rock against which temptations beat in vain.

Such is the opportunity of the church school in rounding out the work of the public school in the development of character.

#### Growth in Christian Service

The International Council has just issued a booklet entitled *Growth in Christian Service*, with the sub-title, "Suggested Pathways to More Effective Service in the Christian Cause." The booklet contains fifteen "Roads of Growth," such as the following: The Road of Personal Devotional Practices; The Road of Missionary and Evangelistic Effort; The Road of Social Rebuilding; The Road of Understanding Viewpoints and Interests Differing from My Own; The Road of Systematic Study. For each "Road" there are a few introductory suggestions, and, in some cases, inspiring poems. Then there follow a blank space headed "What I Plan To Do," and another blank space headed "What I Actually Did."

It is assumed that a person using the booklet will choose those "Roads" which he thinks are most helpful and needful from his own standpoint, and follow them over a period of time. Then he may choose other roads. The booklet contains enough suggestions to last for several years.

Although the booklet is a committee project, it represents particularly the rich experience and fine Christian point of view of Mr. Fred D. Wentzel, who did much of the work.

The price of the booklet is fifteen cents each, cash with order. It may be secured from your denominational publishing house, from your state or provincial council, or from the International Council, 203 N. Wabash Ave., Chicago.

# A Rural Parish and Its Summer Camp Program

By MARY HEALD WILLIAMSON\*

THE B. F. Tobey Larger Parish, Tompkins County, New York, a "rural religious cooperative," covers one hundred and fifty square miles. It includes two union churches of two congregations each, one federation of three congregations, and two other churches. Many things have been accomplished through this group of churches working together that would have been impossible for the leadership of one village or open country church to achieve. Among these is a seven-year summer camp program for young people from junior age up and for mothers. Four hundred persons each year are the campers.

The first religious education director of the Tobey Parish, her successor, and other leaders believed sincerely in camp as a medium for producing closer fellowship in this group of folk from many neighborhoods and as a method of religious education. Living, working, and playing together in the out-of-doors, they knew, forge friendships between young people and leaders as nothing else can do.

## GETTING THE CAMPS UNDER WAY

Some of the steps we took were as follows:

First, we took the matter up with our prospective campers. The young people, when the proposition was presented, were eager for camp. None of them had ever attended camp. High registration fees had made representation at regional conferences impossible. Our chief need, thus, was to provide camp life for as many as possible.

The search for a camp site was begun. How we scoured the shores of Cayuga Lake! An abandoned nurses' home was discovered. It was quite badly run down, but it would do. An abandoned farm house by the lake was our next *locale*, and a private cottage has been our camp home for the last three years. In order to get the cottage for a cheaper rate and when we want it, the Parish chairman rents it for a season and then sublets it. All this meant hard work, but camp is worth it.

Equipment was borrowed; tents coming from the Y.M.C.A. and the Boy Scouts; cots and ticks from the Camp Fire Girls; and kerosene stoves, dishes, and silverware from the Ladies' Aid. We plan our camps at a time when these articles will be available. We could not do without the generosity of one of our dairymen, who loans his milk truck when his route is completed.

## THE CAMPS IN OPERATION

For the last four years, the camp schedule has been: junior high girls—3 days; mothers—4 days; and senior high and out-of-school young people—7 days. In 1936 a three-day camp for junior boys was added.

It is a day of great activity when the first group starts to camp. Bedding rolls, suitcases, milk cans, and food! We all take our own food, since we have plenty of that in the country. We do our own work. Then a fee of twenty-five

cents a day is all that is needed. The milk truck is loaded down. There are orange crates to hold the carefully chosen selection of books and magazines from the county library. Indian prints, squares of cretonne, gay pillows and blankets, candlesticks, and inspirational pictures provide atmosphere for camp activities.

In young people's camp, the boys' tents are on one side of the cottage, girls' on the other. The cottage is then left free for all the activities in which an active camp is interested. One room in the cottage is reserved for the director of religious education and the camp nurse. The latter, "Aunt Emma," has given her vacation to camp for six years, serving as nurse and first-aid instructor, counselor to all, and chief of the cooking staff. The Y.M.C.A. secures a life guard who comes for "the fun of it" as salary. His neat pup tent is established near the water's edge.

The large screened-in porch is saved for dining room and classroom. The big stone fireplace is a joy, especially on rainy days. Incidentally, a government project is on the way and probably we will have an equipped county camp built on wooded land—all because of pioneering in our county by the rural church.

Camp organization in all camps is as simple as possible, and in the hands of the campers themselves. In the young people's camp, a council is elected, consisting of representatives from each tent and the leaders. The editor of *Knowsy Knews*, the camp paper, is chosen. Committees are selected to divide campers and leaders into dishwashing, "kitchen police," and cooking squads. The last few years, half of the mothers send their beans and cookies and rice puddings to camp in the middle of the week. The organization of the junior camp is somewhat simpler. In the mothers' camp, the two rules provide for there being no children at camp and that the campers call each other by the first name, the minister's wife included.



Publishers' Photo Service, N.Y.

THE GIRLS EXPERIMENT WITH OUTDOOR COOKERY

*International Journal of Religious Education*

\* Slaterville Springs, New York.



A SMALL STUDY GROUP

### THE CAMP SCHEDULE

The camp council draws up a program as follows:

- 6:30 (bugle call)—Morning dip. (First morning: Sunrise service on round-top.)
- 7:30—Breakfast, followed by morning worship on the shore, with leaders usually in charge.
- 8:30—Free period, "kitchen police," dishwashing, etc.
- 9:30—General discussion on camp theme.
- 10:30—Small study groups.
- 11:30—Swimming and boating.
- 12:30—Dinner, with singing and table games.
- 2:00-3:00—Rest hour, including reading, writing, and quiet.
- 3:00-4:00—Swimming and boating.
- 5:00-6:00—First-aid, life-saving, handicraft, etc.
- 6:00—Supper.
- 7:00—Recreation hour, with folk games, stunts, followed by camp singing and a worship service.
- 10:00—Taps, with sometimes a carefully supervised moon-light dip.

Our camp themes have been: what it means to be a Christian; breaking down barriers, racial, economic, and others; boy and girl relationships; Christian youth in action; finding God in art, in nature, in music, in poetry.

Stunt nights are fun. All sorts of original costumes and ideas appear. Folk games with accordion music are played around the embers of the campfire, with the moon shining down. We always order a moon, at least for young people's camp. One day the feature is a trip to a nearby park, collecting material for a nature museum, making homemade games, creating pillows, curtains, and rustic furniture for our parish cabin.

Some of the rules that campers make for their own use are: Only one day is parents' day. Young people who are working are welcome for supper and the evening, as well as for the week-end. Only those who are in Sunday school, young people's groups, choirs, or dramatics are eligible. (Thirty to forty come, which is a large group to handle, and two or three who do not know what it is all about can spoil the fun of others.) Talk after hours and during rest time means no swimming in the next period. No one is allowed in the boat without permission, and the lifeguard has definite rules about swimming and boating boundaries. These have proved to be adequate.

The junior high girls especially love treasure and scavenger hunts. The "Sister Sue" idea helped these country girls, many of them shy, to become acquainted. Each girl selected secretly another that she did not know or like very well as her "Sister Sue." Then she tried to do for her all

the nice things she could think of. The results have been quite satisfactory.

### THE RESULTS

Of course, there are problems. Difficulties about cliques or rooming with anyone beside your chum, or working new campers into the camp life are all solved best by one method that young people know how to use effectively—the social pressure and influence of the group. But what rich values there are! Religion becomes more real. As the young people talk of their camp experiences afterward, worship services, mornings, by the campfire, on the hilltop seem to stand out. Friendships are broadened. Many a young person has found the transition from a one-room school to a large high school not nearly so difficult because of camp friends. Camp is a practical experience in cooperative living and in real fellowship.

Forty different mothers have attended mothers' camp during these years. This camp has ranged from nine to sixteen in size. Fun is a great need of mothers. You should drop in on our stunt night! Rest and leisurely living are stressed in camp. A mother may even have breakfast in bed, and she does not have to come to morning worship if she does not wish to. Husbands' night with a speaker especially chosen to appeal to men is an annual event. A fire-lighting camp service is held one night when several of our group bring faggots to the fire, representing the different qualities that we hope to build into our lives. A nature trail was laid one year. We learned what to look for when we went walking with our family. We experimented with outdoor cookery and studied plans for our home wood-lot camps. We have learned to sing the songs and enjoy the stunts that our boys and girls have in their camps. We have learned attractive and inexpensive ways of framing magazine covers. We have discovered new materials for family and private worship. We have talked with other mothers about perplexing problems with our children. We have giggled and waded and hiked, but not too much. We have made a camp scrapbook of jokes, poems, recipes, and reports of worship services. And among the many tributes written in our camp memory book was this:

We are down by the lake shore. It is evening and the waters are rippling gently, waves of gold and blue and purple. The fire glows softly as darkness deepens and we sing again our evening hymns. God seems very near. May we often recall these wonderful days together and be able to give more to others because of these experiences.



EVENING WORSHIP ON THE SHORE

# The Board of Deacons Superintends

By THOMAS ALFRED TRIPP\*

*This is the second of four articles showing how one church restudied its total program and made significant changes based upon its own sense of need. These articles were written while the author was pastor of the church discussed.*

WHEN, as described in the April issue, we decided to reorganize our parish into a unified graded church, the board of deacons replaced the superintendent. In the new arrangement the religious educational work became an integral part of the whole program and the children and young people's activities were made the responsibility of the entire church. Formerly, the deacons were concerned only with providing a religious program for adults, but now they take childhood and youth into account just as seriously.

Our board of deacons is composed of eleven men, ranging in ages from thirty-five to sixty-five. They meet once each month in sessions which usually last for two and a half hours. Special meetings are held when necessary. They follow a carefully prepared docket, and every detail of the entire program of the spiritual work of the church for persons of each age group receives their attention.

Picture them at work if you would see how they superintend. Come into the pastor's study in the parish house on the second Thursday evening in every month between the hours of seven-thirty and ten o'clock. The senior deacon presides. The pastor leads in a prayer which is often supplemented by Scripture and a brief meditation on the kind of religious life which church officers need.

After the minutes of the last meeting are read, the work of the church for the past month is reviewed, beginning with the program for children and continuing through the work with young people and adults. Decisions are made at each point where problems can be solved at once. Committees are appointed to investigate those that need further study.

Sometimes a problem will be referred to other groups. The board of trustees may be asked to give advice when money is to be spent or some new equipment is to be obtained. The teachers may be assigned the job of solving a problem of an educational nature. But the deacons keep in close touch with each and every phase of the work, whether it is something they do themselves or assign to others.

Selected at random, the following is a typical list of items on a docket of the board of deacons, the one for the meeting on January 9, 1936:

## PRAYER

## MINUTES—correspondence

### I. REPORTS ON WORK FOR PAST MONTH:

1. Adult church services—10:45 A.M.
2. Services for young people and children—9:30 A.M.
3. Report on deacons' charity fund.
4. Report on library fund.

### II. FUTURE ACTIVITIES:

1. Men's meetings.
2. Young married group's social.

3. Literature group for young adults.
4. Young people's socials.
5. Junior choir.
6. Teachers' meetings.
7. Children's socials.
8. Religious study group for adults.
9. New library books.
10. Union Lenten services.
11. Recommendations for new members.

### III. NEW BUSINESS AND SUGGESTIONS FOR THE GOOD OF THE CHURCH.

The office of deacon here is no longer merely a matter of personal pride, a badge of honor involving only the serving of communion six times a year; although they care for communion with greater concern than ever before. The board of deacons is a program-planning body. It is a steering-committee for all the spiritual work of the whole church.

Teachers and leaders for the children must be selected. The deacons do it. A careful slate is worked out, studied, revised, and approved by them. Sometimes they help the pastor consult persons who are prospective leaders, to enlist their services; and they often assist in giving personal guidance to leaders in service.

The deacons are members of the adult congregation and, consequently, see that group weekly, as a matter of course; but in order to keep in touch with the services for children and young people, they must take turns at attending them. This they do in pairs. Their observations are reported in the monthly meetings of their board where the data are very helpful in laying plans.

Some thought is given to the procedure for these tours of inspection. About twice a year each deacon sees the three congregations of children and youth by following a schedule which assigns two men at a time to observe specific projects or departments, which we call congregations, on a stated Sunday until all have taken their turns. An effort is made to avoid disturbing the work being done. For that reason no effort is made to have a pair of deacons present at every meeting. A deputation observes one department a Sunday, as a rule, and they are supposed to arrive on time and stay until the close. Before and after the sessions they ask questions of the leaders in charge. They seldom take part in the program, but, rather, try to see without being seen too much. Each pair reports its observations at the next meeting of the deacons and makes suggestions on the basis of what has been seen.

Materials are selected by the deacons. The pastor, teachers, and pupils are consulted. Samples are taken home for study by individual deacons. The elective system prevails and each age group is given what seems to suit it best. Materials are obtained from more than a half-dozen publishers at any given time.

New books and other materials are shown and demonstrated to the deacons as they are received, and, once each semester, a display of all materials in use is made up and placed on a table for inspection at a monthly meeting.

When especially difficult problems arise, a conference of all leaders, parents, or pupils involved is usually held. The various steps in the development of our unified plan were

\* Associate Director, Town and Country Department for the Church Extension Boards of the Congregational and Christian Churches, New York City. Formerly, Pastor of the Congregational Church, Mystic, Conn.

subjects of these conferences. Sometimes as many as fifty people are called together for an evening of study with the deacons. The problem of disorder and irreverence, which prevailed under the former system, was considered in this way, and within a few weeks the results were an almost unbelievable improvement.

Teachers' meetings are held to deal with educational problems. Matters of administration are referred to the board of deacons, with recommendations, and the decisions of the deacons are received back. Usually one or more deacons attend the teachers' meetings.

Thus, one could go on describing the way in which details of administration and supervision are handled by the board of deacons. The procedure is very much the same as the methods of a superintendent of a church school which has several departments requiring him to manage things behind the scenes rather than merely to preside over "opening exercises." The board of deacons superintends as any good superintendent does, with the additional advantage of having a number of minds working on the problems in the light of the task of the whole church. The younger congregations, two of children and one of young people, are presided over

on Sundays by head-teachers just as the pastor is in charge of the adult congregation. The deacons keep in vital contact with these head-leaders.

However, the greatest problems for the board of deacons in this situation are not those relating to the details of administration, or even the important task of supervision, but that of preparing the church for its unified educational task.

In a subsequent article the steps which the deacons have taken to fit the church for Christian educational work will be described. Meanwhile, they are facing certain problems which beset this experiment.

1. The lack of precedent is a major problem. There are few experiments of this kind. Very little has been written that helps. We find it necessary to feel our way, largely, by trial and error. The whole enterprise is in jeopardy in several ways. A temporary reverse in results or a change to an unsympathetic pastor, for instance, might lead to its abandonment entirely. On the other hand, the lack of precedent requires much study and discussion which gives a certain lively vitality to the program.

(Continued on page 40)

## Come to Camp This Summer

A VACATION is made as well as spent. How easy it is after a busy winter to think of spending a vacation anywhere just to escape from the customary routine! How easy it is also in the fall to wonder why the summer did not prepare us for the winter program the way it should! It is just as easy to plan a vacation around a camp period where there is not only recreation, rest, and play, but also an opportunity to refresh the spiritual and religious centers of life, as it is to think of summer as "a sleep and a forgetting." Remember, a vacation is made as well as spent. Why not come to camp this summer? Or, as a leader of youth, why not send some of your young people?

For nearly a quarter of a century the International Council camps have endeavored to meet the needs of young people who would plan a worth-while vacation. To these camps come young people from many states, representing various sections of the country. To these camps Christian leaders are brought with whom these young people may confer. This association and the exchange of experience which may be had in these camps aid both in making personal decisions and in planning an adequate program for church and community.

A youth camp will be conducted at Lake Geneva, co-educational in character. The boys' and girls' camps at Winnepesaukee will remain separate as in other years. In all three camps, there will be a seminar on the "Christian Youth Building a New World" Program. One section of the seminar will be for those who have had previous conference or camp experience in the movement, and another section for those who are making their introduction to it. This feature will by no means exclude the emphasis which has always been in the camps of offering courses in Bible study, in Christian philosophy, in methods of teaching, and in the art of leadership. The camp program will be as a unit with each part contributing to the whole.

### CAMP PROGRAM

The daily program will itself be an experiment in Christian living. Of prime importance, as a kind of theme, will

be the emphasis on the Christian way of life. The morning watch of prayer, meditation, and self-examination will set the tone for the rest of the day. Classes, rest, recreation, play follow in appropriate order until the brief period of devotion, just before "lights out," with the six or eight campers who comprise the family tent or cottage group. Tying the day's program together will be the fun and fellowship of Christian youth making life tremendously worth while for everyone at camp.

### LEADERSHIP

The faculty for the camps is being selected and will be announced next month. The time, place, and directors of the three camps are as follows:

WINNIPESAUKEE GIRLS' CAMP, August 9-21, *Gloria Diener Glover*

WINNIPESAUKEE BOYS' CAMP, August 23-Sept. 4, *Henry Reed Bowen*

LAKE GENEVA YOUTH CAMP, August 16-28, *Ivan M. Gould*

The Youth Camp at Lake Geneva will have, in addition to the director, a dean of men and a dean of women. The counselors for these camps will be selected as carefully as the faculty. The campers who should apply are those who are interested in taking back to their local churches and communities inspirational and practical plans for making the Christian way of life effective.

### GENERAL INFORMATION

Campers will be at least either eighteen years of age or have completed the sophomore year in high school. The registration fee is \$5.00, and board and room for the period of the camp is \$17.50. Registration cards are available from the International Council or from the headquarters of denominations, state and provincial councils, and other youth agencies. For full information, write to Ivan M. Gould, Associate Director of Young People's Work, International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

## Christian Adult Education Takes Root

(Continued from page 6)

the state. Their findings were stated, as nearly as possible, in terms of action and published in a sixteen-page bulletin for general distribution.

The State Council of Churches and Religious Education, through its committee on social relations, made a careful study of twenty-five issues vital to the moral welfare of the state which were scheduled to come before the 1937 session of the Legislature. Without advocating or opposing specific bills, the issues were stated with the suggestion that all good citizens assert their influence in accordance with intelligent convictions. Such matters as the merit system, old-age assistance, welfare agencies, labor and industry, dependent children, child labor, juvenile courts, prison reform, and state hospitals were covered. This information was issued in another bulletin and sent to the pastors of churches through the offices of the denominations and the State Council of Churches and Religious Education.

Still another bulletin on *Christian Adult Education in Connecticut* points out the indications that adults are rethinking their religious needs in terms of present-day reality and with a new sense of dependence upon God. A number of case studies in adult education are presented. One pastor had his people check a list of sermon topics, indicating their needs and interests. By this method he selected topics for the year, giving him, according to his words, "a remarkable insight into the lives of the people." Another church conducted a "Christian School of Life" on a series of Sunday evenings, with a surprisingly large response and a general demand for a repetition of it. The program consisted of book interpretations, tea and fellowship, worship, and simultaneous discussion groups for young people and adults. These courses were on psychology of religion, outposts of Christianity, marriage and home, story of the Oxford Group, religious drama, and the Source and Author of Christian ideals. This same general plan is outlined in another state bulletin on *The Lenten School of Religion*. Here reference helps are listed on such topics as personal religious living, Bible studies, the home, what it means to be a Christian, church membership, pastor's class, social action, and missions.

A growing number of churches are reporting the reorganization of the Sunday morning schedule so as to combine the Sunday school and church services, providing a richer worship and educational experience for both adults and children. Adults who have grown out of the Sunday school and lost interest in the church are being brought back to form classes dealing with their practical religious needs. Informal discussion groups for sharing experience and ideas in the spirit of mutual give-and-take are popular with such adults. One church reports two such fellowship circles, one of which is using the topic "Youth Problems in America" for the consideration of democracy, fascism, communism, unemployment, social security, war and peace, home and marriage. This has enlisted the interest of teachers, lawyers, and business men. Another church has proved that men can be interested in missions by conducting a "World Fellowship Institute" with an attendance of two hundred and fifty in four weekly sessions.

As an example of a community project, the local Federation of Churches sponsored an "Adult School of Religion" in the place of the traditional type of community school

of leadership education. Courses were selected on the basis of the most immediately felt needs of adult Christians. A strong staff of leaders, consisting of representatives of the Y.M.C.A., a seminary faculty, a clinic for personality case work, pastors, and men's Bible classes, was secured. The courses were conducted on the level of standard leadership education requirements, but the building and administration of the program was such as to appeal to a wider constituency than usual.

A few months of such efforts are not sufficient to give all our people a vision of the possibilities of the United Christian Adult Movement. We take courage, however, in the evidences that the seed being broadcast, in this way, is falling on good soil and will bring forth the fruits of the Kingdom of God in increasing measure. It is certain that this state has felt the impact of a new spiritual force regardless of whether all have recognized the source of its release.

## Cooperation with Character-Building Agencies

(Continued from page 12)

pressed for a reason, they reply that they aren't doing anything that could be listed as community activities. And yet individual members of all those churches are rendering such service. In one small country church, for example, Mrs. J. serves on the county child welfare committee, Mrs. H. is a 4-H club leader, Miss C. is a public school teacher and therefore director of the Young Citizens League, while Mr. B. is a member of a county committee on temperance education. The state civics chairman is suggesting that this church ought to have a public dedicatory service for all such persons, consecrating them to these community duties just as it sets apart church school teachers to their tasks.

\* \* \* \*

If, with imagination and humility, we can move out in the direction of cooperation with the various character-building agencies, we shall certainly gain in service to our generation. We shall probably also develop a sense of fellowship in the adventure of a great common cause.

## 4-H Club Work and the Church

(Continued from page 15)

I pledge { My head to clearer thinking;  
My heart to greater loyalty;  
My hands to larger service; and  
My health to better living, for  
My club, my community, and my country.

Dr. C. B. Smith, in pointing out this emphasis in 4-H club work, states: "We are glad to see increasingly coming into 4-H club work a quality of spirituality that is worth while. In a recent camp, following a day of rich experiences, the whole group climbed to the top of a commanding hill for vespers. To sit on a hilltop with others in silence and meditation as the sun goes down and the evening shadows lengthen, to think together on things clean and worthy, to direct the mind away from material to more spiritual things, to commune with the soul—all are cultured things that help lift the mind up into the realm of the Creator and constitute a steadying, worth-while influence in the midst of a very busy and often jazzy world. Four-H club work may well include something of these spiritual matters that seek to develop the best in man."

# A Living Wage for Apparel Makers

## *What Are the Facts?*

FROM ONE and a half to two billion dollars are spent annually, by American women for their own and their children's suits, coats, dresses, hats, and neckwear. Their month-by-month response to fashion results in an immediate rise or fall in the plane of the livelihood of three hundred thousand apparel makers. How many women are aware of the fact that their search for full value for the dollar is limited to just the extent to which conditions such as the following in this industry hinder production of good values: unsound management, waste of human effort and of materials; workrooms overcrowded, badly lighted, and lacking ventilation and sanitary facilities; and competitive practises which force production costs to too low levels? More than that, how many women realize that such conditions are immediately felt by apparel workers in lowered earnings, longer hours, fatigue and illness, and lowered morale?

Two recent government publications<sup>1, 2</sup> do much to shed light upon the whole problem and to indicate the part American women may play in making possible a living wage for these workers. The information given below has been taken from these reports. It will serve not only to give a picture of the problems faced by this industry, but will indicate how women individually and in groups may assist in bringing about better working conditions to the thousands of workers within this industry.

### COAT AND SUIT AND MILLINERY INDUSTRIES

In these two industries very definite gains have been made in making possible better conditions. In 1935 and 1936 the National Coat and Suit Industry Recovery Board and the Millinery Stabilization Commission were organized, with the result that nine-tenths of the member concerns in the coat and suit industry and four-fifths of the firms in the millinery industry agreed to far-reaching objectives in an effort to eliminate unfair trade practises and to better labor conditions. This has been a tremendous task and is one worthy of public admiration and support.<sup>2</sup> (Page 2)

So, much has been done by the industry itself, but the buyer's help is needed to make permanent this achievement. There are two ways in which such help may be given.

First, women should form the habit of buying only those garments produced by these two industries which include a Consumers' Protection Label. A blue-lettered label of white satin is stitched to every woman's, misses', child's, or infant's coat, jacket, cape, wrap, riding habit, knickers, suit, ensemble, and skirt, in whole or in part of wool, silk, velvet, plush, or purchased knitted materials, made by any firm complying with the labor and trade agreements set up under the National Coat and Suit Industry Recovery Board. A white, black-lettered label is stitched to the lining in every woman's and child's hat made under such an agreement. Such labels will be found on such wearing apparel priced from the lowest to the highest levels. "If there is no label

attached to these articles, it matters not how high the retail price, the consumer has no assurance of the conditions under which the garment or millinery was produced."<sup>2</sup> (Page 4) If every woman who shops for such apparel will call to the salesperson's attention any unlabeled coat, suit, or hat, she will bring to the attention of firms the demand for garments so marked. Such reports will be passed on quickly to the ten and twenty per cent of manufacturers or contractors who have to date been unwilling to cooperate in solving the industries' difficulties.<sup>2</sup> (Pages 4-5)

Second, groups of women may assume responsibility for studying the complex conditions within these industries, so that they may make untrue the charge that women's demand for rapid style changes is the root of most of the evils within these industries. The two government reports mentioned above would provide most adequate material for such a study. These reveal that the retailer contends that constant style changes are necessary to command the attention of women from month to month. This in turn means that the manufacturer must make up a great variety of garments in small quantity for rapid sale. He is, therefore, given no chance to plan his work in advance of orders. This has resulted in the jobber-contractor system of manufacture. "Instead of a centralization of manufacturing in relatively few large factories, in line with the development of modern American industry, large-unit selling agencies have been combined with many small-scale manufacturing plants. . . . It is from 'jobbers,' in large measure, that the retail buyers order and reorder. . . . As the retailer pressed him for low wholesale prices, the jobber kept his manufacturing costs down by competitive bids from a large number of submanufacturers . . . knowing little of price determination or cost accounting they accepted work at impossible prices and in turn were forced to reintroduce sweatshop conditions to keep operating."<sup>2</sup> (Pages 7 and 8) Can women spread the making of such apparel over a longer period by spreading their buying? Do they demand such a variety of styles, and such rapid style changes?

### OTHER INDUSTRIES WITHIN THIS FIELD

The need is just as pressing for similar action in other wearing apparel industries.

Today the infants' and children's handmade dresses industry presents the greatest problem. It is in this industry that home-work is still so great an evil. Handmade dresses and sacques are made in scattered groups of home workers found as far away from the New York market as Texas. The following are some of the rates and earnings of individual women in New Jersey and Pennsylvania who worked on children's garments in the spring of 1936: for nine rows of diamond smocking on dress fronts, size 4, women were paid 60 cents per dozen dresses, or 10 cents an hour; for turning under collar edges and fagoting on lace edge and inserting fagoted squares in collar, women were paid \$1.30 per dozen dresses, or 6 cents per hour; and for embroidering rayon baby caps and sacques, the rate was 80 cents per dozen dresses, or 13 cents per hour.<sup>2</sup> (Page 18) There

(Continued on page 38)

<sup>1</sup> United States Department of Labor, Women's Bureau, Bulletin No. 141, *Piecework in the Silk-Dress Industry*. 1936. Price, 10 cents.

<sup>2</sup> United States Department of Labor, Women's Bureau, Bulletin No. 146, *A Policy Insuring Value to the Woman Buyer and a Livelihood to Apparel Makers*. 1936. Price, 10 cents.

# A Dramatic Calendar for Churches

Suggestions for Dramatic Programs for Outstanding Events in the Month of July

Compiled by HAROLD A. EHRENSPERGER\*

William Jones Boone—*Missionary to China*

THE COLOR LINE.

(See under "Midsummer Day," June 24.)

OPERATION AT ONE by Maude Taylor Sarvis.

One act. 5 men, 3 women. 30 minutes. A mission hospital in China serves as the ground for the struggle between Christian and pagan principles. Student Volunteer Movement, 25 cents.

## Independence Day

AMERICA'S UNFINISHED BATTLES by Fred Eastman.

Pageant—large cast. A challenge to America in danger of losing old ideals. Service motive. Royalty \$5.00. Samuel French, 35 cents.

THE GROWTH OF A NATION by Florence M. Eldridge.

Pageant in 4 episodes, 11 tableaux, one hour. 6 principals—17 national and class groups. The spirit of a National Ideal chooses America for development of a great nation. Womans Press, 35 cents.

THE OLD HISTORY BOOK.

(See under "Forefather's Day," December 21.)

## International Day

AN ADVENTURE IN FRIENDSHIP.

(See under "Barnett," February 8.)

BROTHERHOOD OF MAN by Alice C. D. Riley.

Eight episodes. Large cast. A pageant presenting the development of brotherhood from personal to international basis. Notes on organization. Barnes, \$1.50.

THE BURNING ALTAR.

(See under "Thanksgiving," November 26.)

THE CHRISTMAS ROSE.

(See under "Christmas," December 25.)

COLOR BLIND by Margaret T. Applegarth.

Twenty-two characters; juniors and young people. About 35 minutes. A mother who has lost a five-year-old child asks an artist to paint a picture of "children around the throne of God" on the wall of the church as a memorial. Only the select children of the parish sit for the picture, but to the artist's amazement, others come in to pose—foreigners, Negroes, and the poor from the slums. They are not used. The picture does not please the artist. At last she discovers that she has been "color blind"; she has painted the white children alone, omitting brown, black, red, and yellow. Harper's, 10 cents.

ONE FATHER OF ALL by Pearl Forsyth and Martha Race.

Two parts. 26 characters, men or women. 1 hour. Setting, a stage with plain draperies. A visual presentation of world friendship, suited to the use of any group or organization. Simple in setting, portraying the ways of worship of different religions and ending with an interpretation of the Lord's Prayer. Womans Press, 50 cents.

THE SUMMONING OF THE NATIONS.

(See under "Nobel," December 10.)

\* Director, Division of Plays and Pageants, Methodist Episcopal Church, Chicago, Illinois.

JULY 1937						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1 Dominion Day—Canada. William Jones Boone— Missionary to China (181-1864).	2 Visitation of the Blessed Virgin. Archbishop Thomas Cranmer (1489-1533).	3 The Passion— Sacred play— Shrove in Paris, 1537.
4 Independence Day. International Day. Stephen Foster (1826-1864).	5 Salvation Army founded, Will End, London, 1865.	6 John Jay (1730-1833).	7	8 Peter the Hermit— preacher of First Crusade (died 1115).	9	10 [509-611]
11	12 [Protestant Day]. Sir William Hall (1790-1910).	13	14 Bastille Day in France, 1789.	15 St. Basil's Day. Cranmer took refuge from Saracens, 1099.	16 Mary Baker Eddy (1821-1910).	17 Isaac Watts (1674-1749).
18 Jean-François Millet— painter (died 1921).	19 St. Francis de Paul— founder, Sisters of Charity (1576-1660).	20 St. Bernard. Respect (1080-1153).	21	22 St. Mary Magdalene.	23 St. Basil's Day. Cranmer took refuge from Saracens, 1099.	24 [1725-1807]
25 St. James the Apostle. St. Christopher. Thomas à Kempis (died 1471).	26 St. Anne— mother of the Virgin.	27 Parliament incorporated stationary society for New England, 1693.	28 St. Procopius (617).	29 St. Basil's sister of Lazarus. St. Olaf— patron saint of Norway (945-1030).	30 Palace of Peace in Lugan, 1907.	31 St. Ignace Loyola (died 1556).

## WORLD FRIENDSHIP PLAYS by Olcott.

Simple little plays giving pictures of other lands. Palestine, Turkey, Syria, Armenia, Egypt, and Greece. 30 to 45 minutes to produce. Easy settings. Dodd, \$2.00.

YELENKA THE WISE by Anne Charlotte Darlington.

A book of dramatized folk tales woven into plays and operettas. Eleven old tales from Russian, Serbian, Rumanian, Hungarian, Polish, Italian, and Greek sources. Dramatic and not difficult to produce. Womans Press, 75 cents.

## YULETIDE IN OTHER LANDS.

Ceremony for Christmas time. A series of tableaux bringing in customs of many countries, with carols and hymns in which the congregation or audience may join. Womans Press, 30 cents.

## Plays for the Out of Doors

AT THE GATE BEAUTIFUL by Harry Silverthorne Mason.

One act. 4 men, 2 women, a boy of twelve. 45 minutes. Peter and John, the disciples of Christ, heal a cripple demonstrating the power of the Christian religion against the commercial worship of idols of the time. Samuel French, 35 cents.

THE CITY BEAUTIFUL by H. Augustine Smith.

Six scenes. 69 to 77 persons. 1 hour or more. 1 setting. Notes on music, costumes, and properties included. Music is very important in the effect, otherwise the pageant is easy to produce. A historical pageant. The scenes present the Holy City at the time of David's triumphal entry; on the first Palm Sunday; under Mohammedan rule; the modern city; and a vision of the future City Beautiful. The Methodist Book Concern, 25 cents.

## THE FESTIVAL OF DAYS by Lucy South Proudfoot.

Pageant using 40 to 100 characters. Full evening. Various unusual as well as ordinary days are celebrated. Music and dancing. Womans Press, 35 cents.

THE FOUNTAIN OF YOUTH by Constance D. Mackay.

One act. 3 men, 5 or more women. 20 minutes. A fantasy. Ponce de Leon seeks the Fountain of Youth, and, finding it, renounces it for the sake of the world which he would not rob. May be given indoors or outdoors. Notes on costumes. In *Plays of Pioneers*. Harper's, \$2.00.

THE HEART OF THE DREAM by Helen L. Willcox.

Three scenes. 3 men, 4 women, 1 girl, or may be given by girls alone. 30 minutes. Simple setting, no scenery. A service of worship for young people. Requires some musical accompaniment. Based on parts of 1 Corinthians. The artist, the scientist, the welfare worker, and the business man in striving after their ambitions have lost love, thereby dimming their vision of their dream. Love is the "Heart of the Dream." Presbyterian Board, 25 cents.

THE JONGLEUR'S STORY by Frederica Le Fevre Bellamy.

Ten tableaux. 35 characters, half of whom may be men. 45 minutes. History of church drama told by the Jongleur, Player, and Brother. Illustrated by tableaux. Indoors or out-of-doors. Womans Press, 50 cents.

THE LAMP by Anita B. Ferris.

A minimum of 185 participants. 134 hours. Simple setting. Includes production notes and directions for giving the pageant in separate parts.

(Continued on page 32)



# Suggestions for Building JUNE WORSHIP PROGRAMS



## PRIMARY DEPARTMENT

By Margaret E. Sherwood\*

THEME FOR JUNE: *God's Gift of Things to Read*

### For the Leader

"Finding God in Books" is hardly the most natural way for primary children to feel the closest relationship to God. Yet we must realize that to most children of this age books are a source of great curiosity, and that if the children are guided in the right way, their interest in books may lead them to a greater knowledge and appreciation of another way in which God may choose to express himself.

When he was younger, the primary child's association with books was confined pretty largely to picture books and to the nursery rhymes and tales which mother or daddy or an older brother or sister might read to him. Now he is beginning to master the art of reading for himself, and presently a vast new world will be opened to him.

The primary leader faces a great responsibility either in strengthening good reading habits which have already been begun in the home, or providing in the primary department itself the association with books and literature of real value which unfortunately some of our children never will have in their own homes. Through the use of the browsing table on which may be placed books of pictures, simple Bible story books, and books about children of different lands, many of the children may have their first contact with children's literature of a higher type than the popular colored comic strips. But it is in the worship experiences in the department where the greatest opportunity will present itself, not only during this month's special emphasis, but all through the year the leader may bring to her pupils the very best poetry within their understanding, and through a wise use of the Bible and biblical material give to that book more meaning than it usually has for children of this age.

The leader's objectives throughout this month will be to help the children to feel a greater love for the Bible as a treasury of stories, songs, and beautiful verses about God and men who wanted to work with God, a growing appreciation and knowledge of certain Bible stories and passages which primary children can understand and which will interpret and guide their own experiences, and a growing knowledge and appreciation of some of the poems which express the thoughts of God.

### Suggested Emphases for Each Sunday

FIRST SUNDAY: *God's Gift of Books*

\* Assistant Editor, Children's Division, The American Baptist Publication Society, Philadelphia, Pennsylvania.

SECOND SUNDAY: *"The Best Story Book"*

THIRD SUNDAY: *God's Gift of Beautiful Poems*

FOURTH SUNDAY: *Thanking God for Things to Read*

### Activities Which May Lead to Worship

1. Bringing to the department a favorite story book and telling the group why it has been enjoyed.
2. Becoming acquainted with some new worth-while books on the browsing table.
3. Listening to some beautiful passages read from the Bible, especially some of the nature Psalms.
4. Finding in the Bible some of the children's favorite stories about Jesus or some other loved character: such as, Samuel, Moses, or David.
5. Enjoying beautiful poems and so learning to appreciate what is really good literature.
6. Creating one's own poems and finding in them a way of expressing one's feelings about God.
7. Making an illustrated booklet of some favorite poems.
8. Telling to the group a well-loved Bible story. (Pictures may be used to help the children recall the details of the stories.)
9. Reading and learning verses from the Bible which tell how one may act in a way that will be pleasing to God.
10. Sharing a favorite book with a child who may be ill or shut-in, or giving him an illustrated book of stories or poems which has been made by his class members.
11. Conversation about how one should take care of books.
12. Learning about what the Bible is and how it came to be written.
13. Making a picture story-book.

### Materials That Will Enrich Worship

#### SONGS:

- "God's Dear Book"<sup>2</sup>
- "A Book Full of Stories"<sup>2</sup>
- "Treasure Book"<sup>2, 4</sup>
- "Jesus Loves Me!"<sup>1, 2, 6</sup>
- "The Bible"<sup>1</sup>
- "When Jesus Was a Little Lad"<sup>2, 4</sup>
- "Tell Me the Stories of Jesus"<sup>1, 2, 3, 4, 5</sup>
- "One Lovely Rule"<sup>4</sup>
- "The Word of God Shall Guide My Feet"<sup>2</sup>
- "The Best Story Book"<sup>5</sup>
- "The Story I Love Best"<sup>3</sup>
- "I Think When I Read That Sweet Story"<sup>2, 3, 5, 6</sup>

VERSES FROM THE BIBLE: Make selection from the memory verses in the Graded Lessons, and from those listed in other worship program suggestions for the year, choosing particularly those which

deal with Christian conduct or which are expressions of appreciation for God's many gifts.

### BIBLE STORY BOOKS:

For the Children to Read:

*Bible Books for Small People*, by Chalmers and Entwistle. (12 different little books of stories about Jesus, stories Jesus told, and Old Testament stories.)

*First Bible Stories*, by Moore.  
*Jesus and the Children*, by Smither.  
*Bible Stories to Read*, by Moore.  
*Stories of Long Ago*, by McArdle.

To Be Read to the Children:

*A Child Is Born*, by Baker.  
*The Christ Child*, by Petersham.  
*The Story Peter Told*, by Ball. (Mark's story of Jesus)  
*The Song of Our Syrian Guest*, by Knight. (Appreciation and interpretation of Psalm 23.)

*Glad Days in Galilee*, by Keith. (Boyhood of Jesus)

*The Illustrated Bible Story Book*, by Loveland.

*Tales from the Old Testament*, by Fox.

*Mother's Story Box*, by DuBois. (Animal stories in the Bible)

### BOOKS OF POETRY FOR CHILDREN:

*A Child's Garden of Verses*, by Stevenson.

"The Land of Story Books"

"Picture Books in Winter"

"Summer Sun"

"The Swing"

*Silver Pennies*, by Thompson.

"Stars" by Sara Teasdale.

"Rain in the Night" by Amelia Josephine Burr.

"Queen Anne's Lace" by Mary Leslie Newton.

*Sung Under the Silver Umbrella*, Association for Childhood Education.

"A Summer Morning" by Rachel Field.

"Norse Lullaby" by Eugene Field.

"Who Has Seen the Wind?" by Christina G. Rossetti.

*My Poetry Book*, by Huffard and Carlisle.

*One Hundred Best Poems for Boys and Girls*, Barrows.

### SOME POEMS ABOUT BOOKS:

#### THE BIBLE

"We read in the Bible  
How God made the world;  
How he made the great sky  
And the sea;  
We read how he made all the  
Animals too,  
And people like you  
And like me.

"This Book gives the story  
Of days long ago

When Jesus lived here  
As a man;  
How he talked about God  
As a father in heaven;  
I shall read this great Book  
When I can."  
—MIRIAM L. DRURY, in *When the Little Child Wants to Sing*. Copyright, 1935, by the Presbyterian Board of Christian Education. Used by permission.

#### THE BEDTIME STORY-BOOK

"There's something very queer about a story-book

No matter what's the time of year,  
No matter when it is begun,  
How many pages read,  
The very best of all the fun  
Comes just the time for bed."

—ALICE E. CRANE (age 9), in *Junior World*. Used by permission.

#### Suggested Program for June 6

THEME: *God's Gift of Books*

PREPARATION FOR WORSHIP: As was suggested under "Activities," let several children in the group show and tell about a favorite book and why they enjoyed it. The leader may then guide the children in a

CONVERSATION as to how we get books, and who it is that really makes them possible for us. If carefully directed, the children may come to an appreciation of the fact that books are another of God's good gifts to his children. Let them talk about the different kinds of books they know of, and help them to realize that in many of them people are trying to express how they feel about God. As the children think about the wonderful gift of books, let the pianist play softly

QUIET MUSIC: "Prelude," Chopin.<sup>3</sup>

A POEM ABOUT BOOKS:

#### A BOOK IS COMPANY

I like to read of animals,  
And people far away;  
Of airplanes whizzing through the sky,  
And children at their play.

I like to look at picture-books  
Of flowers, birds, and trees;  
And see just how the beaver works  
And watch the busy bees.

The world is full of funny things;  
And underneath the sea  
Are gardens full of plants and fish,  
Though that seems strange to me.

The sky is like another world,  
In books you'll find it's true,

And stars are wonderful to know  
Above that floor of blue.

I want to read and read and read;  
A book is like a friend;  
It keeps me company each day—  
I hope books never end.  
—LYDIA LION ROBERTS, in *Junior World*. Used by permission.

A SONG OF APPRECIATION: "God's World"<sup>2, 6</sup>

DISCUSSION: If books are really one of God's good gifts to us, how do you think we should treat them? (Let the children give their own ideas. Then the following story may be told to help clarify these ideas.)

A STORY: "Peggy's Dream"

Just before Peggy went up-stairs to bed that night, daddy handed her one of her books which had been left out-of-doors. It was a sad-looking book, and daddy had looked sad, too, when he gave it to her. Peggy just could not remember to take good care of her books. Of course, she liked them. She liked to have them read to her and some she could read herself. She felt as though she almost knew some of the people in her books, so fond of them was she. But just the same she would forget where she put them, or use them with sticky hands. So Peggy felt a bit uncomfortable as she tried to straighten the back of the *Pinocchio* before putting it back on her book-shelf.

For a long time that night Peggy lay awake feeling sorry that she had not taken better care of *Pinocchio*, and thinking about the other books which she had not treated any too well. Then she went to sleep. And no sooner was she asleep than she began to dream.

There seemed to be a great stir about the book-shelves. From between the covers, up over the tops, and round the edges little figures began to move. Very carefully and quietly they came along the edge of the shelves and then down on the table. There were all sorts of funny little people, and they all seemed afraid to make any noise for fear Peggy would wake up and see them.

"I think she's sound asleep," called out Jack-and-the-Bean-Stalk, rubbing his head. "But I almost wish she'd wake up and hear what I have to say. My head aches so badly from being flung on the floor the other day."

"Look at me! Look at me!" put in *Pinocchio*. "Left out in the rain I was. And it's a good thing I'm made of wood, even though all my paint is washed off. A sorry sight I am."

"I'm not quite so badly off as you are, I'll admit," said Cinderella, "but you should see the way the corners of my pages are turned in. Why every time Peggy stopped reading she turned down a corner and closed the book. It has made my sisters so cross that they scold me worse than ever."

Just then they all stopped to listen to a little voice calling, "Let me out! Oh, please let me out!"

Jack-and-the-Bean-Stalk hurried back to the shelf, where he found poor Alice-in-Wonderland

stuck between the pages. It took all his strength to get her out, and then the pages were torn a bit. After a moment Alice began to speak.

"Dear me!" Alice declared, as she smoothed out her apron. "I've been stuck in there for a week, ever since Peggy read me while she was eating some candy. It's been worse than finding myself in a pool of tears."

"That's just a shame," agreed Heidi. "I know how you feel. Only I've had quite the other kind of treatment. I have been left face down with my pages open until I am quite stiff."

Just at that moment Peggy turned over in bed, and without another word the little figures scampered back to their places between the covers of the books on Peggy's shelf. Then it was very quiet in Peggy's little bedroom.

The next morning when Peggy woke she sat straight up in bed. She looked over at the shelf, but everything was just as she had left it. Then it was a dream, after all. However, to make sure, Peggy pulled out her *Alice in Wonderland*, and there, sure enough, some pages were stuck together with little bits of candy.

"Even if it was just a dream," she thought, "I'm going to be more careful of my book friends after this."

—MARY C. ODELL, in *Story World*. Used by permission.

A PRAYER thanking God for his gift of books and asking for help in remembering always to take the best of care of his gift.<sup>1</sup>

A CLOSING SONG: "In the Father's House"<sup>2</sup>

We are happy here today,  
In our work and in our play,  
While we sing and while we pray,  
In the Father's house.

Here each one can help the rest  
Do the things we like the best,  
Each of us a little guest  
In the Father's house.

Stories, too, we like to hear  
Of the children's Friend, so dear,  
And we like to feel Him near  
In the Father's house.

—WILHELMINA D'ARCY STEPHENS, in *Primary Music and Worship*. Copyright, 1930, by the Presbyterian Board of Christian Education. Used by permission.

<sup>1</sup> Elizabeth McE. Shields, *Worship and Conduct Songs for Beginners and Primaries*. Richmond, Va., Presbyterian Committee of Publication, 1929.

<sup>2</sup> *Primary Music and Worship*. Philadelphia, Presbyterian Board of Christian Education, 1930.

<sup>3</sup> Clara Beers Blashfield, *Song Friends for Younger Children*. Rock Island, Ill., The Vaile Co., 1931.

<sup>4</sup> Danielson and Conant, *Song and Play for Children*. Boston, The Pilgrim Press, 1925.

<sup>5</sup> Edith Lovell Thomas, *A First Book in Hymns and Worship*. New York, The Abingdon Press, 1922.

<sup>6</sup> Danielson and Conant, *Songs for Little People*. Boston, The Pilgrim Press, 1915.

## JUNIOR DEPARTMENT

By Dorothy B. Fritz\*

THEME FOR JUNE: *Finding God in Books*

#### For Leaders and Teachers

Books are a record of all that has happened and is happening in the lives of men; and in such events there is order, sequence, meaning, beauty. In books of history, in stories and novels that are true to life, we feel the purpose and law that is back of all things. Fairy tales and books of fantasy and idealism far removed from present reality endure only

as they contain some element of eternal truth.

Juniors are inveterate readers, and thus they should learn to be discriminating ones. This is an important part of their Christian education, for it has much to do with their present conduct and their future plans for life. They can be taught some of the basic tests for good books.

Juniors can come to realize that honest books about natural forces are important, because they bring us close to the operation of God's laws and the wonder of his creation; that all honest books about men—past, present, and fu-

ture—are important, because they reveal something the writer has discovered about the operation of the laws of mind and spirit. Juniors may come to know books of praise and prayer and song as important, because they express man's belief in and need of a power beyond himself. And they may know the Bible as a kind of sum of all these things and many more—the age-tested record of truths that have value, for they work when we use them.

A table of books related to the subject for the day should be available for pre-session browsing. Establish a connection with the nearest library for this

\* Director of Religious Education, Westminster Presbyterian Church, Albany, New York.

purpose and also for the making of reading lists for use during the week. Poetry should not be neglected. The underlying purpose of all this activity, as well as of the actual services, is to develop appreciation for the records of experience that man has found important through the ages. Such records, whether fable, biography, or sacred Scripture, contain a very real beauty.

Psalm 95:1-7a is an excellent passage to memorize for use in this period, or as a call to worship. However, there are many passages in the Psalms which are appropriate: such as, Psalm 104:1-3, 5-7, 24, 31-33.

## June 6

### THEME: *The Earth Is the Lord's*

FOR THE LEADER: A helpful booklet to use in this series and through the summer is *Discovering God in Nature*, by Branstetter (published by the Methodist Book Concern, 740 Rush Street, Chicago, price 50¢). Use especially in this service the poem found in Section VIII, "I Like to Go to School with God," by Stidger. In Sections XI and XII there is an excellent dramatization, "How the Earth Was Made," which can be used with the following simplification of Genesis 1.

In the beginning God created the heaven and the earth.

And God said, Let there be light, and there was light. And God divided the light from the darkness; and God called the light Day, and the darkness he called Night. And God saw that it was good. And the evening and the morning were the first day.

And God said, Let there be sky and waters. And God called the sky the Heavens. And God saw that it was good. And the evening and the morning were the second day.

And God said, Let the waters be gathered together in one place, and let the dry land appear. And God called the dry land Earth, and the waters he called Seas. And God said, Let the earth put forth grass and fruit trees bearing fruit, and it was so. And God saw that it was good. And the evening and the morning were the third day.

And God made two great lights; the greater light to rule the day, and the lesser light to rule the night; he made the stars, also. And God saw that it was good. And the evening and the morning were the fourth day.

And God said, Let the waters be filled with living creatures, and let birds fly above the earth; and God saw that it was good. And the evening and the morning were the fifth day.

And God said, Let the earth bring forth living creatures; cattle and creeping things and beasts of the earth; and it was so. And God said, Let us make man and woman to use and care for everything that is upon the earth. And God made man and woman, and blessed them, and said unto them, Behold, I have given you all grasses and seeds, all trees bearing fruits, all beasts of the earth and birds of the heavens, and everything wherein there is life to use and to care for.

And God saw everything that he had made; and behold, it was very good. And the evening and the morning were the sixth day.

And on the seventh day God ended his work, and rested. And God blessed the seventh day, because on it he rested.

THE OFFERING SERVICES: These should, of course, be related as closely as possible to the theme of each Sunday, and so introduced by an appropriate phrase.

As, on June 6, "Many have been the gifts of God to this world; that which we offer him is but a small part of our stewardship." Hymn, "We Give Thee but Thine Own," or "O Lord of Heaven and Earth."

June 13, "May we, in our offering, give ourselves as have the great men and women of all ages, to be used of him." Hymn, "The Wise May Bring Their Learning," or "Our Gifts, Dear Lord, We Bring."

The "Doxology" is most appropriate for the song service on June 20; and "Thy Work, O God, Needs Many Hands," for June 27.

Or, a familiar and desired form of offering service may be used, relating it by the introductory words of the leader to the theme of the day.

CALL TO WORSHIP: Psalm 104:24, or Psalm 95:3-5

HYMNS: "O Worship the King" (which is closely related to Psalm 104), "All Things Praise Thee," "For the Beauty of the Earth," "This Is My Father's World," "Joyful, Joyful, We Adore Thee." In these, or other hymns, care should be taken to select the verses specifically related to this subject. Many of them have other verses which will be appropriate later in the month.

A SERVICE OF WONDER (by two leaders):

First Leader:

Real magic is not the kind you find in a theater when you pay to see a magician do tricks. Real magic is divided into two groups—man's magic and God's magic. Man's magic is the radio, wireless, piano, all the inventions of man's mind. But in nowise does man's magic equal God's magic.

God's magic is snow falling, rain falling, trees growing, night following day, changing seasons. All such are part of the great turmoil of things growing, sleeping, moving, coming from nowhere and again disappearing into nowhere. Life is just a great element of real magic.

—By a young boy, name and source unknown.

Second Leader: Psalm 8:3-4. "The Sky Calendar"—a short description, with a large poster if desired, of how accurate and dependable in a time sense are the movements of the heavenly bodies. *Seeing Stars* by W. B. White, a ten-cent book published by the Harter Publishing Company in Cleveland, Ohio, gives this information, as also do other books of astronomy.

First Leader: Psalm 93. "The Tidal Clock"—a brief statement about the regular movement of the tides, as connected with day and night. A simple but carefully made diagram, such as is suggested for the movements of the heavenly bodies, may be used. A reference book for this purpose is *The Story of Earth and Sky*, by Washburne (D. Appleton-Century).

Second Leader: "The Earth Record"—history as found in the strata of hill and rock as to happenings in the earth through the ages. If diagrams are used, this might be a cross-section of a mountain, showing some of the records of time found in it. *Our Wonderful World* by Emery Howe, Part V (Abingdon Press), or *God's Wonderful World* by Cora Cobb, Part III (Beacon Press), are only two of the many reference books available.

In using such material in a service, one must keep in mind that the purpose is worship, not instruction—and that only such larger aspects of the subject as will induce wonder and awe

need be used. "Each in His Own Tongue," a poem by William Carruth, is only one of the many fine aids literature can provide.

## June 13

### THEME: *We Are His People*

FOR THE LEADER: In this service the juniors should come to feel that the men of all ages are one in their desire to know better and use more fully the laws of the universe, which we, as Christians, know to be the laws of God. Excellent material for this purpose may be found in the booklet mentioned previously, *Discovering God in Nature*, Section VII.

CALL TO WORSHIP: Psalm 95:6-7a; Psalm 8.

HYMNS: "The Ships Glide in at the Harbor's Mouth," "All That's Good and Great and True," "For the Beauty of the Earth" (verses 1 and 3), "Marching with the Heroes," "Faith of Our Fathers," "Take My Life and Let It Be."

SCRIPTURE: Repeat the version of Genesis 1 given for June 6. Place emphasis on the fact that, ever since the beginning of things, learning "to use and to care for" God's gifts has been man's chief business in life.

THE MESSAGE: This may be given in the form of a talk by the leader, or short reports by juniors on men and women who have worked with God, as we find their lives recorded for us in books and in the results obtained. Many of them are quite familiar, or can be easily found in school or public libraries. *Discovering God in Nature* mentions the following: George Washington Carver, who made much from little (*Reader's Digest*, Feb., 1937); Luther Burbank; Benjamin Franklin; the Wright brothers; Antonio Stradivarius, maker of violins. To this list may be added the names of great explorers, civil engineers, doctors, scientists, teachers, forest rangers, and farmers who feed their land instead of wearing it out.

If it is desired that more of a time range be covered, it is possible to go back to Lincoln, who worked for freedom of all men; to Newton, who gave us the uses of gravity; to Wiclif and Tyndale who gave up ease and safety that the common people might know the Bible; to St. Francis, the gay troubadour who found happiness in serving the poor and outcast; to Columbus, who braved ridicule for a thing he had discovered to be true; to Galileo, who suffered much that the store of man's knowledge might be increased.

It is possible to choose the people to be mentioned from the standpoint of varied approaches to life or from many ages. Not more than four to six should be chosen, and these should illustrate the two behests of God—use of and care for His gifts.

## June 20

### THEME: *Sing unto the Lord*

FOR THE LEADER: This should be a song service, using any hymnal you have

available that is within the range of junior understanding. If possible, some arrangement should be made to prevent announcements of each hymn, by listing them on a board or wall poster or by having mimeographed programs which fit into the hymnals. In this case, the playing of the next hymn by the pianist will constitute an announcement.

Three groups have been outlined here, one to be chosen—or any thought desired can be developed by a similar use of hymns. Verses should be carefully chosen, and the sequence of hymns should be planned for continuous thought and evident climax. Brief statements about the hymns, their meaning, use, authors or composers may be used if desired. In several cases these have been indicated.

CALL TO WORSHIP: Psalms 95:1-2; 66:1-2, 4; or 98.

FIRST SERVICE: "Praise to God, the Almighty"

1. "When Morning Gilds the Skies." In the original German, this hymn had fourteen stanzas. Like many of its day, it was written to be sung while at various familiar tasks.

We are told that verses existed to be used by merchants, while washing, before the fire, and for other persons and occasions.

2. "Holy, Holy, Holy" (verses 1 and 4). A junior boy once said, "I like that hymn—it makes me feel that God is very great."

3. "Come, Thou Almighty King." This hymn is sung to the tune used in Great Britain for "God Save the King."

4. "Hark, Hark, My Soul" (verses 1 and 2).

5. "Angel Voices, Ever Singing." In great cathedrals this is a favorite processional hymn.

6. "Come, Happy Children."

7. "We Come with Songs of Gladness."

8. "Joyful, Joyful, We Adore Thee." This hymn is the climax of Beethoven's "Ninth Symphony," written when he could no longer hear.

9. "We've a Story to Tell to the Nations," using the words:

We've a song to be sung to the nations,  
That shall lift their hearts to the Lord,  
A song that shall conquer evil,  
And shatter the spear and sword.

SECOND SERVICE: "Praise to God, the Creator, for the Year's Gifts"

Ascription (used at beginning or end): Genesis 8:22.

1. "Ring Out the Old, Ring in the New." If possible, use chimes with this poem by Lord Tennyson.

2. Spring: ascription, Song of Solomon

2:11, 12a. Hymns: "The Beautiful Bright Sunshine," "List to the Voices That Welcome the Spring."

3. Summer: ascription, Mark 13:28. Hymns: "Summer Suns Are Glowing," "The Summer Days Are Come Again."

4. Autumn: ascription, Exodus 23:15, 16. "Thou shalt keep the . . . feast of harvest, the first-fruits of thy labors, which thou hast sown in the field." Hymns: "God Passed Along Our Countryside," "Come, Ye Thankful People, Come."

5. Winter: ascription, Psalm 147:1, 16-18. Hymns: "The Winter Night Was Dark and Still" (a Christmas carol), "All Beautiful the March of Days."

6. Hymn: "Praise to God, Immortal Praise."

THIRD SERVICE: "God's Greatest Gift"

1. "Fairest Lord Jesus." This old hymn is often called "The Crusader's Hymn," although there is no direct evidence that it was used by them. It is beautiful when sung with the descant arrangement, as given in *Lyric Religion* by H. Augustine Smith (D. Appleton-Century).

2. *The Birth of Jesus*. Hymns: "There's a Song in the Air," "Hark, the Herald Angels Sing," "It Came upon the Midnight Clear." We sometimes forget that many of the so-called Christmas hymns were not written to be used at that time alone, and have a strong social message. There is a verse in the original version of "It Came upon the Midnight Clear" which illustrates this point:

Yet with the woes of sin and strife,  
The world hath suffered long;  
Beneath the angel-strain have rolled  
Two thousand years of wrong;  
And man, at war with man, hears not  
The love song which they bring;  
O hush the noise, ye men of strife,  
And hear the angels sing.

3. *The Childhood of Jesus*. Hymns: "O Jesus, Once a Nazareth Boy," "We Thank Thee, Lord, Thou Wast a Lad."

4. *The Ministry of Jesus*. Hymns: "At Work Beside His Father's Bench," "I've Found a Friend."

5. *The Death of Jesus*. Hymns: "Hosanna Be the Children's Song," "Jesus Christ Is Risen Today." The latter is a translation of an old Latin carol. It is an interesting hymn to sing antiphonally.

6. *His Commands to Us*. Hymns: "We've a Song to Be Sung to the Nations" (see first service), "In Christ There Is No East or West."

Stories related to the theme of singing praise are: "David Sings to Saul"; "Theocrite and the Angel, or Serving the Lord with Gladness" (from "Pippa Passes"), both to be found in *Children of the Father* by

Dadmun (Beacon Press); "The Song of the Minister," in *A Child's Book of Saints* by William Canton (Dutton).

June 27

THEME: *The Enduring Word*

FOR THE LEADER: In this service the effort should be to deepen appreciation of the Bible as a record of experience and as a help in everyday life.

CALL TO WORSHIP: Psalm 19:7-11.

HYMNS: "I think When I Read That Sweet Story of Old," "Tell Me the Stories of Jesus," "Lord, Thy Word Abideth," "There Is a Way in Which to Go," "Thy Word Is Like a Garden, Lord," "The Word of God Shall Guide My Feet."

STORY: Choose a Bible story that has not been used too often with the group and which has obvious application to everyday life.

A LITANY OF NEED (by two juniors):

Leader: We sometimes wonder why we study the Bible, when it is sometimes so hard to understand. But scattered all through it are the deeds and experiences and words of men and women just like ourselves, and these are a great help when we are in need. Today we shall speak of some of our needs and the answer the Bible has for them.

First Junior: I am lonely and feel that no one is my friend or cares for me. Somehow it is hard to believe that I am needed or wanted.

Second Junior: If ye love me, keep my commandments. And I will pray the Father, and he will give you another Comforter, that he may abide with you forever. If a man love me, he will keep my words, and my Father will love him, and he will come unto him. This is my commandment, That ye love one another as I have loved you. Ye are my friends, if ye do whatsoever I command you."

First Junior: I am often afraid—afraid of failure when I have things to do, of strange people and places, of the days and months and years ahead.

Second Junior: "Be strong, and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee, whithersoever thou goest."

First Junior: It is hard for me to keep my temper when things go wrong. I am often angry at those who do not agree with or obey me; I sometimes hate them.

Second Junior: "He that loveth his brother abideth in the light, and there is no occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, for the darkness hath blinded his eyes. Cease from anger, and forsake wrath; fret not thyself in any wise to do evil. Also put off all these—anger, wrath, malice; and put on mercy, kindness, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave ye."

First Junior: I want so many things very badly—not things that are necessary, although sometimes they seem so.

Second Junior: "Where your treasure is, there will your heart be also. Ye cannot serve God and mammon. Therefore, take not anxious thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. "But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."

First Junior: Quite often I do not want to give up or share or do things for other people when it interferes with things I'd rather do. In fact, I'm just plain selfish.

Second Junior: "But whose hath this world's good, and seeth his brother have need, and hath not compassion on him, how dwelleth the love of God in him? For God loveth a cheerful giver. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

## CHURCH MEMBERSHIP

Prepare your Intermediates for church membership by using in Sunday school or Pastor's Class a course entitled "Church Membership" by George L. Chindahl. Teacher's Manual, 50c; Pupil's Book, 40c. Order from your dealer or direct from Ridge Press, 514 Vine Ave., Park Ridge, Illinois.

**Communion Ware of Quality**

Best Materials  
FINEST WORKMANSHIP

ALUMINUM & SILVER PLATE  
Individual Glasses

Lowest Prices. Send for Illustrated Catalog

**INDIVIDUAL COMMUNION SERVICE CO.**

# INTERMEDIATE DEPARTMENT

By Mona M. Mayo\*

THEME FOR JUNE: *Finding God in Books*

## For the Counselor

Reading is an interest common to most people. There is variety in the type of books and magazines which we read. Some of us choose reading that will be of little help in daily living, while others find much that will raise the level of our thinking and living.

Junior high school boys and girls are reading much that is good and also almost anything else that captures their interest. The intermediate department of the Sunday school may render a real service to the growing lives of the boys and girls if it will undertake to help them to choose the best in reading.

The worship services for the month of June may offer a challenge to boys and girls to find a new delight in reading. The theme, "Finding God in Books," may be a slogan which they will remember throughout the month and then on into their lives. If a reader opens a book with his thought intent upon finding God, he may find Him anew in the characters and incidents portrayed.

The material offered for the worship services is only suggestive of the types of help which may be gained from the experiences of the boys and girls or from the leader's own resources. The more such material comes out of the personal experience of the worshippers, the more effective will be the service rendered.

It would be well for the counselor to meet with the worship committee well in advance of the time these worship services are to be conducted. Much of the material depends upon the thinking and planning by the committee.

The service for the first Sunday of the month has been planned in detail, but even this service may be more effective if the committee rearranges it to fit the local situation.

## June 6

THEME: *Finding God in the Bible*

AIM: To help the boys and girls to have the experience of finding God in the Bible.

TO THE COUNSELOR: It might be well to have Bibles enough to supply the whole department for this service. The boys and girls might bring their own if they were told in advance that they were to be used. If they have Bibles of their own, they may wish to mark them or to put in a marker indicating their favorite passages. This service will be of greater value if the boys and girls actually find, for themselves, the Bible references and then share their experiences with the group. The suggestions as to the reports are, again, but suggestions—a message

from one of the group may be much more effective.

CALL TO WORSHIP: Genesis 1:1-5, 31 and Isaiah 52:7-10.

HYMNS: "A Mighty Fortress Is Our God"

"How Firm a Foundation"

MESSAGES:

*First Speaker:* I find God in the parts of the Bible which I have memorized. Whenever I am in a tight place and everything seems to be wrong, I remember the Twenty-Third Psalm and I know that I can have strength to go on because God is with me. It is fine to know that Psalm because I can think about it many times when there is no available Bible to read. I should never want to lose from my memory John 3:16, for I am learning every day of the great love of God. (The whole department may wish to find these references and recite them together.)

*Second Speaker:* I find God whenever I read the Bible. It is quite remarkable when I read the passages chosen for the Sunday school lesson, or when I just read by opening the Bible at random, how often God seems to speak directly to me. For instance, the other day when I was wanting to do something that I knew I shouldn't do, I went to the Bible and found there, in John 14:23, these words, "If a man love me, he will keep my word." I had to stop and think after that. It is better to read the references given for us in the Sunday school lesson than it is just to expect a message from any place we may open the Bible. The references for the Sunday school lessons usually have a meaning for us, if we will only take it.

*Third Speaker:* I find God in the beauty of the Bible. Surely God is speaking directly to us today in words that are beautifully expressed. When I hear someone read or when I read the following passages, certainly I am challenged to do my best to measure up to the standards God has given us—Matthew 5:1-16; Psalm 148; Psalm 121; etc.

*Fourth Speaker:* I find God in the stories I read about people in the Bible. The stories of Abraham, Moses, Jacob, Ruth, Paul, and many others show God and how he works in the lives of people. Jesus has told me about God through his life. Certainly the more I read about Jesus, the more I can understand God and what I should be doing. (This person may conclude with one story that has helped him.)

*Fifth Speaker:* It is interesting to me to go through the Bible or the New Testament to find out what it says about God. For instance, here are some of the references that tell me clearly something about God: John 4:24; Romans 8:31; John 4:8, 16; 1 Corinthians 10:13.

PRAYER: The Lord's Prayer

RESPONSE: "Let the Words of My Mouth"

HYMN: "Give Thou Thy Youth to God"

## June 13

THEME: *Finding God in the "Fun Books" That We Read*

AIM: To help boys and girls to find God in books which they read just for fun.

TO THE COUNSELOR: The Scripture for this service has been chosen because of a realization that God would have us to be happy and to become as children if we would truly worship and come to understand him. Unless we do become as children and look to him with a clear vision of love, understanding, and trust, we cannot expect to know him. Certainly one of the most noticeable characteristics of a child is his love of fun, joy, and play.

May the boys and girls in this service come to an appreciation of the value of the books they read just for fun, to see whether these are contributing to a greater appreciation of the God whom they have found in the Bible.

They may use the following questions as the basis for a panel discussion or a class discussion. This should be planned in advance to be sure that the boys and girls will be prepared really to make the discussion worth while and lead to the desired end.

1. What is the most interesting book you have read just for fun?

2. Tell us about one of the characters and what interested you most in what he did.

3. Did that book have a message for you? What was it?

4. Does reading a good book do anything to you?

5. Are there some books or stories in which we could not find God?

6. We spend so much time reading just for fun, is it not important that we may find God giving us a message even in the fun?

Ralph Waldo Emerson has said, "Many times the reading has made the future of a man." Search well for God in the books that you read.

PRAYER:

O God, may we never be careless and waste the time which we have given to us for play. May we be true to our high standards of good sportsmanship, may we look for the best in others. In all that we do "for fun," may we find a new love for the God who has given us so much joy. Amen.

HYMNS: "All People That on Earth Do Dwell"

"The Light of God Is Falling"

SCRIPTURE: Matthew. 18:1-5

## June 20

THEME: *Finding God in Poetry*

AIM: To help boys and girls to appreciate God in the poetry which they read.

TO THE COUNSELOR: This may seem like a public school subject, but if through an appreciation of God in poetry we help them to understand God and also more surely to appreciate poetry, we will have done well. Again, this will be valuable, as it ties into the experience of the boys and girls. The counselor may visit the school to know of the poetry which the pupils are studying there and then help to make them appreciate the content. Care should be taken that this is not just a study period as in school, but is a real understanding of God as portrayed by the author.

Such poems as Joyce Kilmer's "Trees," "Good Company" by Karle Wilson Baker, and "The Ways" by John Oxenham may be used. It might be better, however, to use poems which have a particular meaning for the boys and girls because they have learned them.

\* Field Representative of the Publication Department, Board of Christian Education of the Presbyterian Church in the U.S.A., Philadelphia, Pennsylvania.

**HYMNS:** "Come, My Soul, Thou Must Be Waking"

"Let Us with a Gladsome Mind."  
(This hymn was written by John Milton when he was but fifteen years of age, away back in 1623. Note the fact that so much of this is taken from Psalm 136.)

**CALL TO WORSHIP:** Psalm 136:1, 2.

**SCRIPTURE:** Psalm 145:1-13

**PRAYER:** May be given by a member of the group or the leader and should be in keeping with the theme.

June 27

**THEME:** *Finding God in History*

**AIM:** To help the boys and girls to see God as he has worked in the lives of the men and women of history.

**POEM:** "Creativity"<sup>1</sup> This poem is recognized as one of the oldest Chinese folk-poems which has come down to the present time. It may be roughly dated 2500 B.C.

When the sun rises, I go to work;  
When the sun goes down, I take my rest;  
I dig the well from which I drink;

<sup>1</sup> Translated by Y. S. Han. From *Quotable Poems*, compiled by Clark and Gillespie. Used by permission of the publishers, Willett, Clark and Co.

I farm the soil that yields my food.  
I share creation; kings do no more.

**STORY:** "The Newsboy of Gary"<sup>2</sup>

Billy Rough was a crippled newsboy who owned a news-stand on a busy street corner in Gary, Indiana. But, although a cripple, Billy was such a cheerful soul that he did far more than sell newspapers. He gave away sunshine. He knew his customers and was interested in all their affairs. As he handed them their papers he asked, with neighborly cheerfulness, about their welfare. If the crippled boy had troubles himself, no one ever knew of them. He was far more anxious to help others bear their burdens than to add to them by any tales of his own woes. One day he read in the newspaper of a young girl who had been terribly burned as the result of a motorcycle accident. The doctors said her life could only be saved by grafting someone else's skin upon the burned flesh. Billy Rough said to himself: "I'm only a poor cripple. My life is not of much account. I will offer my skin." He was told that amputation would be necessary and very dangerous. He said: "If it will save the girl, take it off. I'll save money, I'll only have to buy one shoe. The leg is of no use to me. Maybe it'll help her. I'd like to be of some use to some one." He saved her life, but lost his own, for soon after the grafting, he died, saying: "I'm glad I done it. Yes, I'm going, but I was some good in the world after all." The Mayor of Gary, impressed with this heroic self-sacrifice, issued a proclamation announcing that contributions for a memorial would be received. Nine hundred dollars, which had been sent in for his

<sup>2</sup> From *World Stories Retold*, by W. L. Sly. Used by permission of the publishers, The Judson Press.

use before he died, were turned over to the memorial committee. A statue in Jefferson Park, a bronze tablet in the building where his news-stand stood, and an endowed room in the Gary Hospital where he lay before his death, all testify that the name of Billy Rough, the crippled newsboy and hero of Gary, will have an enduring place in the annals of American heroes.

This poem and this story are but two incidents taken from history which show a conception of God at work. The Chinese folk-poem shows clearly the thinking of a man who felt it a joy to share with God the creation of a world. He could also conceive of the brotherhood of man in a great task. The little boy of Gary cheerfully gave his life that he might do his share in the making of a world.

All through history man has been working with God and that influence has been felt in the shaping of the world.

**PRAYER:**

Fill our hearts, O God. May we be sincere in our desire to help this to be a Christian world. May no task seem too small for us to do to make others happy. May we be brave and strong to do the right. We ask that we may be near the Christ so that he may guide us in knowing the right. Amen.

**HYMNS:** "God Is Working His Purpose Out"

"To the Knights in the Days of Old"

## SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

By Harry Thomas Stock\*

**THEME FOR JUNE:** *Finding God in Books*

In preparation for the four programs of June, it is important for the leaders to draw upon their experience and to seek the advice of others who have developed the habit of profitable reading. In each case, the leader (or someone assigned to take this part) will make brief comments upon the subject of the day. In some cases, it will be well to review a book, or to read sections from a book, or to quote certain ideas which have been found helpful. Indeed, it may be a good plan to have four sub-committees, each responsible for reporting on what has been found helpful in the kind of literature discussed on that particular Sunday. The librarian or a teacher of English will be glad to help in preparing for the programs. One outcome of these programs may be that the young people will be inspired to plan programs of reading for the summer months.

In the printed materials provided here, such excerpts and reviews are not included, because it seems best to have these come from the experience of the members of the group. Rather, certain suggestions are given which may help to determine the main emphasis in each program.

June 6

**THEME:** *The Value of Good Books*

**LEADER'S STATEMENT OF PURPOSE:** At the end of a school year, and at the beginning of a vacation period, to con-

sider the importance of regular habits of reading and of care in the selection of what is read.

**HYMNS:** "O Master Workman of the Race," "Our God, Our Help in Ages Past." (In announcing the hymns, the leader may call attention to the importance of thinking about the words that we sing, just as we think about the words in a book.)

**WISDOM FROM AN ANCIENT BOOK:** Proverbs 2:1-15.

**SYMPOSIUM ON BOOKS OF THE YEAR:** Four or five school students may each, in not more than two minutes, give testimony to some help or pleasure gained from some single book or from the books in some one course. It is possible that a book of history may be mentioned by one, a volume of science by another, and a work of poetry by a third.

**LEADER'S COMMENT:** In not more than three minutes, the leader may point out three things which may be kept in mind regarding vacation reading: (1) it may be reading for the sake of learning—study; (2) it may be reading for genuine enjoyment; (3) it may be reading engaged in largely to take our minds off other things. In each case, if we have had good books at hand in the house, we shall find ourselves both learning and growing in religious character.

**PRAYER:**

O God, the God of all the ages, we thank thee that thou hast spoken to the hearts of men and hast guided them in the way of truth and righteousness.

We thank thee that the lives of the truly good

and great are not hidden from us, but that they stand revealed on the pages of history, biography, poetry, and fiction. Teach us to fix our eyes upon those whose lives have reflected thine own character.

Even in vacation times, we pray that our hunger for learning may be whetted and satisfied, and that we may desire to learn only the things that are true and good. By thy voice made clear to us through conscience, prevent us from the misuse of our minds and our time; may we not harbor thoughts that are evil or foolish. Fill us with thy wisdom.

May we read thy ways in the books of science which disclose some of the mysteries of thy marvelous world. May we become aware of some of the sufferings of our fellowmen through the pictures of those who are denied a fair chance to grow and to enjoy the abundance of things needful for happiness. May we share the lofty ambitions and the deep desires communicated to us by the poets and dramatists. May we be spurred to high resolution and triumphant lives as we read the biographies of thy faithful servants. And, above all, may we be led to a deeper understanding of Jesus Christ and the power that he gives to those who would follow in his footsteps.

Direct our minds, we pray, through thy revelation of thyself in the written records which thou hast made available to us. We pray in the name of Jesus. Amen.

**HYMN:** "Lord, Speak to Me"

June 13

**THEME:** *God in History and in Biography*

**HYMN:** "For All the Saints Who from Their Labors Rest"

**STATEMENT OF PURPOSE:** To see the working out of the plan of God in the lives of faithful men and women and in the course of history.

**SCRIPTURE:** Why the gospel according to Luke was written: Luke 1:1-4. Why the Bible is as timely now as it ever was: 1 John 1:1-10.

**HYMN:** "Forward through the Ages"

\* Secretary of Student Life and Young People's Work, Congregational Education Society, Boston, Massachusetts.

## HEIRS OF ALL THE PAST:

**Leader's comment:** The leader may show how much our present-day civilization depends upon both the Old and New Testaments. The great men, whose lives are recorded there, lived not only for their times, but they have much to teach our twentieth century. Our church is debtor to the apostles whose works are briefly outlined in the book of Acts. If we are to have a modern church which is true to Jesus, we must read and understand the history of the ancient church.

**Comments by others:** Someone, or several persons, may be prepared to speak briefly on one or more of the following points:

Why it is important for American citizens to know about the life and work of George Washington, Thomas Jefferson, and Abraham Lincoln.

Why Christian young people need to read about great missionaries of the past and present, about leaders of the church like John Wesley, John Woolman, and Roger Williams.

What books of biography have been especially enjoyable and helpful.

### PRAYER:

We thank thee, our Father, that thou hast made thyself known to us in the pages of the Bible, that thou hast shown us through the great lives recorded there how we, too, should live, and that we may learn also the wages of sin as we read of men who have been disobedient to thy will.

We thank thee, too, for the fearless ministers of the gospel, the courageous missionaries of the first century and of the twentieth, who have interpreted thy character and purpose throughout the world.

We thank thee for those great souls of our own time who speak and work, ignoring the unkind opposition of those who stand in the way of the coming of the Kingdom of God.

Make us aware, as we read of the labors of thy loyal followers of the past and present, that we, too, have a responsibility for helping to build a Christian world. May we learn both from the victories and failures of those who have preceded us. May we be worthy of the great sacrifices which have been made that we may enjoy the world in which we live.

This we pray, in loyalty to Jesus Christ. Amen.

**HYMN:** "God Send Us Men"

### June 20

**THEME:** *Finding God in Literature*

**TO THE LEADER:** The following outline may be completely ignored if you are able to find five or six young people who are willing to share some of the stories, poems, and bits of general reading which they have enjoyed and found helpful. Such a worship service would be most informal. If this seems impossible, the more formal program suggested below may be used.

**HYMNS:** "Immortal Love, Forever Full," "Dear Lord and Father of Mankind." (It may be pointed out that the hymns used in this service were written as poems, and that they may be read as real poetry.)

**STORIES WHICH REFLECT GOD:** In Pearl Buck's *Fighting Angel*, the author says that her father objected to the reading of fiction because it was not true. But fiction (good fiction, not the cheap and trivial kind which so many people read) has real religious and moral value, because it:

Reveals the sorrows of people like ourselves;

Portrays the beauty and strength of men and women and young people and inspires us to be like them;

Makes clear the results of sin and folly;

Moves our feelings so that we wish to measure up to the full possibilities that God has placed within us.

Note that Jesus used stories and taught some of his greatest lessons through parables. Read one of his parables: for example, Luke 8:1-15.

**ESSAYS WHICH REVEAL GOD:** Most young people like stories better than essays, because the former deal with persons who live and act and the latter are either descriptions or summaries of general wisdom. But we need to read books like *Emerson's Essays*, for they:

Help us to develop the attitude of calm and quiet thinking;

Help us to put into definite form some of the finer feelings that we have when we read biography or fiction;

Help us to understand that there is truth which God would have us follow.

Read some of these biblical summaries of truth, as for example, from Matthew 5 and 1 Corinthians 13.

**POETRY WHICH REVEALS GOD:** The following statement may be read:

The poet puts into beautiful language the feelings we wish we could find words to express.

The poet sometimes makes us suffer by making us see the misery and sorrow about us which we have not had eyes to see, and which we sometimes are too willing to ignore.

The poet sometimes lifts us above the commonplace experiences of our daily living, and pierces the sky so that we may see the strong, kind face of God.

The poet awakens within us the undeveloped sense of gratitude, and shows us how to sing the songs of the heart.

The poet substitutes joy for discouragement, gratitude for ingratitude, beauty for sordidness, vision for unawareness, hope for despair, courage for cynicism.

The inspired poet is a voice of God. Read one of the great poems from the book of Psalms. (For example, Psalm 19.)

**PRAYER:** Let at least one member of the group be prepared to offer prayer.

**HYMN:** "God Who Touchest Earth with Beauty"

### June 27

**THEME:** *Finding God in the Bible*

In this meeting, the purpose is to give a bird's-eye view of the literature of the Bible, in all of which it is possible to find a revelation of God. It will be necessary for those who are to participate to consult with the pastor, or director of religious education, who will tell them where they may get the information they need or will explain to them the character of the books about which they are to speak. Unless such preparation can be made, it will be well to ask the pastor, or some

teacher, to give the talk which reveals the variety of literature found in the Bible.

**HYMNS:** "O Jesus, Prince of Life and Truth," "Shepherd of Tender Youth."

**THE LIBRARY OF LIBRARIES:** The leader may emphasize the fact that the Bible is not a book, but is a library of books. Dr. Eliot, some years ago, selected what he regarded as the most valuable literature and it was collected in a "Five Foot Shelf." The Bible occupies much less space than that, but it has had much more influence upon civilization than the other books included in Dr. Eliot's library. No person who pretends to be well informed can be ignorant of the contents of the Bible. No person who is eager to know God, or to make his life the kind of life that God desires, can neglect the study of the Bible.

**ITS CONTENTS:** (At this point, the adult participant, or the young people who have made advance preparation, may give a brief statement—in a few sentences each—regarding certain forms of literature in the Bible.)

Stories told by an ancient religious people. (Genesis; for example, the story of creation, Genesis 1.)

Laws to guide a religious people. (For example, the Ten Commandments, found in Exodus 20.)

The history of a religious nation. (Joshua, Judges, Samuel, Kings, Chronicles, Ezra, Nehemiah.)

Hebrew poetry contained in a hymn book. (Psalms; for example, Psalm 23.)

Wise sayings still useful. (Proverbs—read three or four selected verses.)

A religious drama which presents the problem of why the righteous suffer. (Job.)

Challenges to social responsibility. Religion requires that we shall try to build a better world. (The prophets; for example, read Micah 6:6-8.)

The record of God's revelation of himself in Jesus. (Matthew, Mark, Luke, and John.)

Letters of a great missionary to the churches of the first century. (Romans, Corinthians, Ephesians, Colossians, Philippians, Thessalonians.)

**PRAYER:** Included in the prayer may be:

Gratitude that God has revealed his purposes in the literature of the Bible;

Penitence because we have too much ignored the will of God which has been revealed;

Reconsecration and a readiness to find the guidance and help available in the Bible.

**HYMN:** "Take My Life, and Let It Be"

**Twenty-Seventh Annual Summer  
School June 28-July 15  
Ministers and Directors of  
Education  
AUBURN THEOLOGICAL  
SEMINARY  
Auburn, N.Y.**

President Harry Lathrop Reed  
President-Elect Paul Silas Heath  
Cainus Glenn Atkins Shailer Mathews  
William J. Hinkle Howard V. Yergin  
Harold I. Donnelly Harry S. Mason  
Vergilius Fern Wm. Ernest Weld  
Bishop Edwin Holt Hughes  
**Expenses moderate; write for particulars.**

## ● Hymn-Books

that make Religion  
as interesting as it is.

### THE NEW HYMNAL FOR AMERICAN YOUTH

Edited by

H. AUGUSTINE SMITH

*The man who has made the greatest  
contribution in the country to hymnol-  
ogy and worship for young people.*

344 vital hymns and tunes grouped  
under subjects of interest to  
young people

76 pages of the finest worship ma-  
terial ever selected for the age  
groups which are using the book

Charles I. Davis, Washington Musi-  
cal Institute, Wash., D.C., says: "It has  
done for conferences what only it can  
do, lifted the tone of this music, and  
the spirit, to a very high level."

Prices: \$1.15, single copies, postpaid;  
12 to 50, \$1.00; 50 and over, 85c; f.o.b.  
New York.

### THE HYMNAL FOR BOYS AND GIRLS

Edited by

CAROLINE BIRD PARKER  
and

G. DARLINGTON RICHARDS

A. Leslie Jacobs, Wesley Methodist  
Church, Worcester, Mass., says: "I  
heartily and sincerely endorse it. It is  
splendid in every respect."

150 hymns and tunes; 22 pages of  
chants, responses, and offertor-  
ies, worship services and sug-  
gested material for building oth-  
ers.

Prices: \$1.10, single copies, postpaid;  
12 or more, 80¢ each; f.o.b. New York

A companion book, MAKING THE  
MOST OF SINGING IN THE  
CHURCH SCHOOL, by Lillian White,  
is supplied without charge to directors.

*A post-card request will bring a returnable  
copy of either or both of these hymn-books  
for examination.*

D. APPLETON-CENTURY  
COMPANY

HYMN-BOOK DEPARTMENT

35 W. 32nd St.

New York

## A Dramatic Calendar for Churches

(Continued from page 24)

Although it is logically developed for presentation  
as a whole, parts of it can be selected so as to  
make the following shorter presentations:

1. Biblical pageant, concluding with "The Tri-  
umph of Light." One hour.
2. A missionary pageant.
3. A combination of biblical and missionary  
scenes, illustrating the work of the church school  
today. Uses eight episodes of Part II. One hour.
4. Any one of the episodes in Part II is a  
complete unit and may be presented separately.  
(See description of these under separate titles.)

*The Lamp* is a pageant of religious education,  
the theme of which is the aim of the church  
school of today: namely, to develop Christian citi-  
zenship. Presbyterian Board of Publication, 30  
cents.

### THE MASQUE OF PSYCHE by Winifred Ayres Hope.

Pageant using a large number of characters. An  
arrangement of scenes for seven Shakespeare plays.  
Good for Shakespearean celebration. Samuel  
French, 75 cents.

### NASON, THE BLIND DISCIPLE.

(See under "Sunday Evening Services,"  
January.)

### A PAGEANT OF THE HOURS by Constance D'Arcy Mackay.

Pageant. 14 characters. 30 minutes. Fairly sim-  
ple arrangement with some difficult costuming.  
Royalty \$2.00. Samuel French, 30 cents.

### THE PILGRIM AND THE BOOK.

(See under "Thanksgiving," Novem-  
ber 26.)

### THE QUEST DIVINE by Marshall N. Goold.

Three acts. 9 men, 2 women, and others. About  
an hour. A story of Amos, Hosea, and Isaiah.  
Hosea, through young Isaiah's vision, is taught  
to believe that God is Love, and is thus able to

look upon Gomer, his wife, and Israel, his erring  
people, with compassion. Abingdon Press, 25 cents.

### THE RICH YOUNG MAN by Sara Kings- bury.

Three acts. 15 speaking parts. About 2 hours.  
The rich young man, hearing the call of Christ,  
gives up his home and riches, his betrothed and  
his friends, frees his slaves, and dedicates his life  
to the new service. Abingdon Press, 50 cents.

### RITUAL AND DRAMATIZED FOLKWAYS.

(See under "Armistice Day," Novem-  
ber 11.)

### THE ROCK by Mary P. Hamlin.

(See under "Easter," March 28.)

### RUTH OF MOAB by Mina R. Maxfield.

Seven scenes; about two hours; twenty-five  
principal characters, others. The story of Ruth  
is told in dramatic form simply and beautifully.  
It is extremely effective when staged and ideal  
for churches. Royalty \$15.00. Included in *Pha-  
roah's Daughter and Other Biblical Plays*. Long-  
mans, \$2.00.

### A SINNER BELOVED by Phillips E. Osgood.

Prolog, 1 act, and epilog. 6 men, 3 women, 3  
children, extras. A dramatization of the story of  
Hosea. Well written. Harper's, \$2.00.

### SPREADING THE NEWS by Lady Gregory.

One act. 7 men, 3 women. Exterior. About 40  
minutes. The humorous way in which gossip  
spreads almost results in tragedy. Delightful fun.  
Royalty \$5.00. Samuel French, 50 cents.

### THE SUNDIAL by Eugene Pillot.

One act; about twenty-five minutes. 10 char-  
acters and additional children. A story of Christ's  
presence in the hearts of men and his shadow on  
the Sundial. A charming conception. Royalty  
\$10.00. In *One Act Plays for Stage and Study*.  
Samuel French.

### WILD ROSE by Marjorie Barstow Green- bie.

(Continued on page 35)

## Now Complete in Five Volumes

# THE PENTATEUCH AND HAFTORAHs

Edited by Dr. J. H. HERTZ

Chief Rabbi of the British Empire

The critical acclaim steadily accorded the individual vol-  
umes of the "Petateuch and Haftorhas" as they came out  
leaves no doubt as to their indispensability to anyone ac-  
tively connected with the Jewish faith, whether in the  
Synagogue, in the home or in the school. Particular effort  
has been made to create beautifully legible text pages  
and the five volumes are uniformly bound.

Vol. I (\$1.25)	Vol. II (\$2.00)	Vol. III (\$2.00)
Vol. IV (\$2.00)	Vol. V (\$2.00)	Complete Set of 5 Vols. (\$9.25)

OXFORD UNIVERSITY PRESS

114 Fifth Ave., New York



# CURRENT FILM ESTIMATES



**Breeding Home** (W. Gargan, Wendy Barrie) (Univ.) Unpretentious, better-than-average race-horse story, with more human interest and love of horses, less mere racing and track crookedness. Natural dialog, little wisecrack. Lovable horse is real hero. Wendy's "singing" is chief flaw.

**For A:** Depends on taste **For Y:** Good

**For C:** Mostly good

**Family Affair** (L. Barrymore and fine cast) (MGM) Excellent picture of family life and loyalty, rich in character values and homely, human interest. Fine old judge, target of crooked political foes, comes through with flying colors for himself, town, and family. One marring sequence.

**For A and Y:** Excellent

**For C:** If not too mature

**History Is Made at Night** (Jean Arthur, Charles Boyer) (UA) Headwaiter-hero, jealous ship-owner husband, long-suffering heroine-wife woven into tense, exciting triangle with "Titanic disaster" climax. Fine acting, striking photography, convincing characters outweigh some absurdities in melodrama.

**For A:** Very good of kind **For Y:** Doubtful **For C:** No

**I Promise to Pay** (Chester Morris, Helen Mack) (Colum.) Depressing but rather human little picture exposing loan-shark racket. Worthy young hero, with devoted wife and children, caught by loan-racketeers, fights back, suffers, and wins. Likely to be thought-provoking to many who need it.

**For A:** Hardly **For Y:** Perhaps

**For C:** No interest

**John Meade's Woman** (Edward Arnold, Francine Larrimore) (Para.) Strong, compelling character drama, finely done, turning to mere wind-machine melodrama for climax. Rich, ruthless hero rides rough-shod over others, but finds it doesn't pay. Social ethics at their worst, like "Come and Get It."

**For A:** Very good of kind **For Y and C:** Very unwholesome

**King and the Chorus Girl** (Fernand Gravet, Joan Bondell) (Warner) Clever, airy romantic comedy of whimsical nonsense. Gravet notable as irresponsible play-boy king who never sees daylight. Bondell fine as little American chorus girl who cures him. Thin sophisticated atmosphere vanishes in laughs.

**For A and Y:** Very good of kind

**For C:** Little interest

**Lost Horizon** (Ronald Colman, Jane Wyatt, Margo) (Colum.) Costly, pretentious screening of much loved book, with much beauty, fine acting, and vast thrill. But trying to be colossal overdoes violence and sound, drags out scenes, burying drama and thought under mere weight, length, and spectacle.

**For A:** Notable **For Y:** Heavy

**For C:** Beyond them

**Love Is News** (Tyrone Power, Loretta Young, Don Ameche) (Fox) Hilarious, swift, sure-box-office farce. Original plot, with slapstick and stock laugh devices and action burlesqued at times. Ace-reporter and rich heiress, in love, wrangle and fight to the end. Three good roles. Fast fun.

**For A:** Very good of kind **For Y:** Amusing **For C:** Doubtful

**A Man Betrayed** (Lloyd Hughes, Eddie Nugent) (Republic) Second-rate but harmless little tale of red-blooded young missionary who returns to find brother in hands of crooks who manage to frame him on murder charge. Hero battles everybody and wins. Feeble throughout.

**For A:** Mediocre

**For Y and C:** Harmless but slight value

**The Man Who Could Work Miracles** (Roland Young) (British) (UA) An H. G. Wells whimsy about miraculous power bestowed on ordinary human being, who uses it first for small ends, then greater, and finally for universal destruction. Young fine as humble hero. Novel story, elementary cinema.

**For A and Y:** Interesting **For C:** Doubtful interest

THE summaries and evaluations appearing on this page are those of The National Film Estimate Service. They are not the judgment of an individual, but of a committee of qualified men and women who are in no way connected with the motion picture industry.

It will be noted that these estimates cover all types of films inasmuch as it is as valuable to know what not to see as to know the good films. It should be kept in mind also that titles and local advertising pictures may be quite objectionable, while the content and effect of the film are desirable and wholesome, hence these descriptions of content.

The estimate of each film is given for three groups:

A—Intelligent Adults

Y—Youth (15-20 years)

C—Children (under 15 years)

Boldface italic type indicates the special recommendation of the National Film Estimate Service.

**Maytime** (Jeannette MacDonald, Nelson Eddy) (MGM) Outstanding musical to delight all, despite length and some over-melodramatic bits. Opera-singer, devoted to "career," wins renown but loses her true love. Told in flashback. Lovely music, beautifully sung, in beautiful settings. Fine production.

**For A and Y:** Excellent

**For C:** Mature but good

**Nancy Steele Is Missing** (Victor McLaglen) (Fox) Another heavy-fisted role for McLaglen. Raging at munitions-makers as cause of war, he kidnaps baby and hides it safely. Then he goes berserk trying to swindle the father, his own benefactor, till villain forces confession. Contemptible role powerfully played.

**For A:** Fine of kind

**For Y and C:** By no means

**Parole Racket** (Paul Kelly, Rosalind Keith) (Colum.) Sensational stuff on parole abuses which strains credulity. Parole board held shown as big boss of bomb-throwing, racketeer gang, hiring parolees until detective hero captures all. Newspaper offices à la Hollywood.

**For A:** Hardly **For Y:** Little value

**For C:** No

**Quality Street** (Heppburn, Tone, Bainter) (MGM) Genuine treat for Barrie lovers. Acting and direction distinguished for artistry and intelligence. Correctly slow-moving, to keep gentle humor, romance, charm of original, with settings and action faithful to manner and atmosphere of the period.

**For A:** Delightful **For Y:** Excellent

**For C:** Very good

**Ready, Willing, and Able** (Ruby Keeler, Ross Alexander) (Warner) Just another musical farce, with two young wise-cracking would-be-producers trying to get a play financed. Mistaken identity of star makes complications. Feeble because of heroine's poor acting and Fazenda's over-inflated role.

**For A:** Mediocre **For Y:** Perhaps

**For C:** Hardly

**Seventh Heaven** (James Stewart, Simone Simon) (Fox) Notable re-creation in sound of famous silent of ten years ago, superior to it in dramatic vigor and pictorial technique, if not in charm and sentimental appeal. More strength than subtlety at times. Stewart's Chico excellent.

**For A:** Excellent **For Y:** Mature but good

**For C:** Beyond them

**Swing High, Swing Low** (Fred MacMurray, Carole Lombard) (Para.) Hilarious mixture of tortured "music" and wisecrack dialog, with breezy adventure, pick-up romance, cabaret "love," cheap philandering, sudden drunkenness, continuous night-club tone. Offends taste and intelligence, sure-fire money-maker.

**For A:** Depends on taste

**For Y and C:** Unwholesome

**They Wanted to Marry** (Betty Furness, Gordon Jones) (RKO) Elementary little tale of news-candid-camerman sent to photograph very elusive financier. After far-fetched but amusing adventures, hero gets pictures and financier's daughter as well. Acting mediocre, episodes absurd, but mostly laughable.

**For A:** Hardly **For Y and C:** Fairly amusing

**Time Out for Romance** (Claire Trevor, Michael Whalen) (Fox) Conniving, ultra-rich mother of low social ethics buys titled husband for spirited daughter. Latter runs away, disguised, to join father. Cross-continent chase by motor-car caravan furnishes amusing complication. Elementary fun.

**For A:** Hardly

**For Y and C:** Probably quite amusing

**Top of the Town** (Doris Nolan, Geo. Murphy) (Univ.) Frenzied noise, jazz, dance, "music," and brainless hilarity in glorified cabaret where life is just one long hunt for laughs. Burlesque proof that "swing" beats "classical." Low salaries made possible big sets. Compare such stuff with "Maytime"!

**For A:** Depends on taste **For Y:** Doubtful **For C:** No

**Two Wise Maids** (Alison Skipworth, Polly Moran) (Republic) Poor effort at realistic study of old school teachers and their faithful service. Makes heroine fundamentally unsympathetic, then tries to win back sympathy. More burlesque than realistic. Pitiful waste of Skipworth. Moran is futile.

**For A:** Mediocre

**For Y and C:** Little or no interest

**Under Cover of Night** (Edmund Lowe, Florence Rice) (MGM) Complex multi-murder mystery in a college faculty, with quite convincing college background. English is spoken, no wisecracking. Grim villain known from start, but solution is kept continuously interesting. Comic relief slight.

**For A:** Good of kind **For Y:** Thrilling **For C:** Too strong

**Waikiki Wedding** (Bing Crosby, Shirley Ross) (Para.) Much photographic beauty, but little else. Bing, as ingenious publicity-man for Hawaiian pineapples, starts what leads to crazy hash of South Sea adventure, maudlin romance, volcanic eruptions, sensuous dances, clown comedy, and much, much Bing "music."

**For A:** Depends on taste

**For Y and C:** Doubtful value

**We're on the Jury** (Helen Broderick, Victor Moore) (RKO) Amiable, slow, realistic, mildly satirical story of jury procedure. Engaging society jury-woman blandly upsets court decorum, sways whole jury, finds real murderer, and acquits innocent woman. Broderick and Moore make the picture.

**For A and Y:** Amusing **For C:** Perhaps

**We Have Our Moments** (Sally Eilers, James Dunn) (Univ.) Lively shipboard story of crooks, detectives, and stolen money, with Dunn-Eilers team back in best form. Rural school-teacher, bent on fling in Europe before marrying rustic fiancé, finds exciting adventures and a real husband.

**For A:** Good of kind **For Y:** Very good **For C:** Good

**When's Your Birthday?** (Joe Brown, Marian Marsh) (RKO) Fast, hilarious farce with Joe's typical crazy gags and antics better than average. Hero's addiction to astrology brings complications, and a burlesque prizefight. With help of his "planet," he wins both fight and heroine.

**For A:** Depends on taste

**For Y and C:** Good

**Wings of the Morning** (Annabella, H. Fonda) (Fox) Colorful, richly romantic, rambling story, with great beauty and charm of scene and action in stunning Technicolor and captivating French heroine. Her early masquerade as boy and several embarrassing moments with hero avoid offense.

**For A:** Unusual **For Y:** Excellent **For C:** Mostly good



## What's Happening in RELIGIOUS EDUCATION



❖ **THE Evangelical and Reformed Churches** are marking their recent merger by the first national conference on Christian education of the new body. This will be held at Lakeside, Ohio, June 28-July 1. The program is being built throughout on the theme, "A New Church for a New World." The mornings will be given to seminars on a wide variety of topics and the afternoons to specific movements and practical programs. Evenings will be devoted to general sessions with strong addresses. This conference will be a unique opportunity for the workers in these two bodies to become acquainted.

❖ **THE Illinois Christian Youth Council**, organized in November, 1936, is sponsoring a program called the "Christian Youth Action Volunteers." The Council works through local denominational groups, city, community, or regional councils, the Y.M.C.A., the Y.W.C.A., Christian Endeavor groups, and others, to stimulate individuals to take personal initiative and responsibility for some type of summer project in their own communities. The young person is a Volunteer for the duration of the project. The projects range from promotion of a drama festival in a local church to participation in the vacation schools which the Illinois Church Council is setting up. They are drawn from the areas of the United Christian Youth Movement.

❖ "**CHRIST FOR THE CRISIS**" is the theme announced for the thirty-sixth International Christian Endeavor Convention to be held at Grand Rapids, Michigan, July 8 to 13. As planned by a program committee of which Dr. Harry Thomas Stock is chairman, the theme is to be applied to the individual in his personal living, to the church and its program, to the nation and its problems, and to the world and its challenge.

❖ **THE BIBLE**, the basic book in Christian education, or some part of it, has been translated into 991 languages and dialects according to a statement issued by the American Bible Society. Nine new languages were used in 1936.

❖ **THE topics and speakers for the remaining programs of the radio forum on "Growth and Development of the Child,"** conducted under the joint auspices of the National Congress of Parents and Teachers, the American Academy of Pediatrics, and the National Broadcasting Company, are as follows:

May 5

"Growth of Children during the Wars and Depressions"—Carroll E. Palmer, Medical Officer in Charge of Child Hygiene Investigations, U. S. Public Health Service.

May 12

"Health Hazards in the Period of Growth"—Lois I. Dublin, Vice-President and Statistician, Metropolitan Life Insurance Company.

May 19

"Old and New Thoughts about Growth"—Henry E. Siegrist, Professor of History of Medicine, Johns Hopkins University School of Medicine.

The topics and speakers for the March and April programs appeared in the March issue of the *Journal*.

These programs are broadcast over N.B.C.-WJZ blue network every Wednesday, 4:00-4:30 P.M. (E.S.T.)

### Personal Items

❖ **MISS MARY ALICE JONES**, Director of Children's Work and Radio Education of the International Council of Religious Education, is attending the second session of the Radio Workshop.

The Radio Workshop is a project of the Federal Office of Education in connection with New York University, and is receiving the cooperation of the various broadcasting companies. Its purpose is to try out various types of educational programs, and through the actual experience of writing and producing programs to find the best type of material and best techniques for making an educational program both attractive and effective in achieving its purpose.

The enrolment is limited to professional people actually engaged in radio enterprises. Miss Jones is hoping to develop a religious program for children for use over a national chain.

❖ **DR. ROBERT M. HOPKINS**, General Secretary of the World's Sunday School Association, accompanied by Mrs. Hopkins, sailed from New York on March 24 for Europe and Africa. His first stop was at Geneva, Switzerland. Then he will visit Egypt for conferences with leaders there and from the Near East. He will then spend a month in unhurried consultation and visitation through the southern part of the continent, meeting religious leaders and conferring with interested Christian organizations regarding the Thirteenth World's Sunday School Convention to be held in South Africa in 1940. On the return trip Dr. Hopkins will attend the Conference of the Universal Christian Council for Life and Work to be held in Oxford, July 12 to 26.

❖ **REV. C. W. LONGMAN** has recently taken up his new duties as director of leadership education for the Department of Religious Education of the United Christian Missionary Society (Disciples of Christ), which position was left open

when Mr. T. T. Swearingen became Executive secretary of that Department to succeed Dr. Roy G. Ross.

Mr. Longman came to this position from a pastorate in Waukegan, Illinois. In addition to many years in pastoral and evangelistic work, Mr. Longman has served several years in professional work in the field of leadership education with the Board of Education of the Methodist Episcopal Church.

❖ **PROFESSOR JESSIE DELL CRAWFORD** has accepted the position of president of the Baptist Training School in Chicago. This institution is a professional school for the training of students for various fields of religious education.

For the past seven years, Professor Crawford has been assistant professor of education in the Department of Religious Education of the School of Education of New York University.

❖ Two new staff members have come to the Board of Education of the Methodist Episcopal Church, Chicago. Miss Mary A. Nesbitt, under an arrangement between the Department of Missionary Education and the Board of Education, is to direct missionary education for young people and to help in the work of correlating missionary education in Sunday schools and Epworth Leagues. She will also promote the World Comradeship Fund and Christian stewardship for the youth of the church. Miss Nesbitt has been director of Christian education for Green Ridge Presbyterian Church at Scranton, Pa., and at the First Presbyterian Church of Wilkes-Barre.

Miss Clarice M. Bowman is to be the director for the intermediate program. She has been the director of Christian education for the Wesley Memorial Methodist Church, South, at High Point, N.C., and at the Plymouth Congregational Church of New Haven, Conn.

❖ **MR. R. STANLEY KENDIG** took up his new duties on April 15 as Executive Secretary of the Michigan Council of Churches and Christian Education. He was formerly Director of Leadership Training for the Pennsylvania State Council of Christian Education.

❖ **DR. CHESTER S. MIAO**, Executive Secretary of the National Committee for Christian Religious Education in China, recently attended the closing exercises of the Second Series Lay Training School held in Tunghow, North China, and awarded Second Series course certificates to thirty lay men and women who had successfully completed the course. These are the first of such recognitions to be presented in that part of the world.

**A Dramatic Calendar for Churches**  
(Continued from page 32)

3 scenes. 17 speaking parts, men or women. 1 hour. Especially suitable for Girl Scouts. Good for opening or closing ceremony—summer camps, etc. Samuel French, 30 cents.

**Bastille Day**  
**A MINUET** by Louis N. Parker.

One act, 2 men, 1 woman. 20 minutes. Gaoler's quarters in prison. Poetic, delightful. Royalty \$10.00. Samuel French, 50 cents.

**Watteau**  
**THE SHOES THAT DANCED** by Anna Hempstead Branch.

One act, 5 boys, 5 girls. 20 minutes. A play of fancy laid in the studio of the artist, Watteau. In *One Act Plays for Secondary Schools*. Houghton Mifflin, \$1.40.

**Petrarch**  
**A NIGHT IN AVIGNON** by Cole Young Rice.

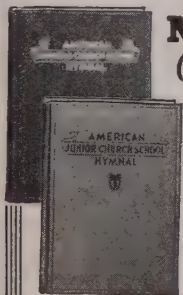
Four men, 3 women. 30 minutes. An episode from the life of Petrarch and Laura. Poetic, good. Royalty \$5.00. Samuel French, 35 cents.

**Mary Magdalene**  
**OUT OF THE DARKNESS.**  
(See under "Easter," March 28.)  
**MARY MAGDALENE** by Maurice Maeterlinck

Three acts. A beautiful character study. For reading and study. Dodd, \$3.00.

**St. Christopher**  
**ST. CHRISTOPHER'S CHILDREN** by Miron Morrill.

**GET "BIBLE QUIZZES"!**  
Fascinating new book of 1000 Bible Games, Questions and Puzzles, complete with answers. Excellent for church school workers, vacation Bible school, home, or camp. Illustrated. 50 cents.  
Mildred Honors, 9 Mapleton Place, East Lynn, Massachusetts



**MAKES Religion REAL**

Children are instinctively religious. These church school hymnals make worship and devotion a vital part of their growing lives. See these books before you purchase.  
Write today for returnable samples.

"American Church and Church School Hymnal" holds the interest of adolescents with the variety and appeal of its contents. An inspiring aid to worship and devotion. Fully orchestrated. Price per 100, not prepaid, \$55.00.  
"American Junior Church School Hymnal." Compiled by recognized experts for Junior Department. Rich in teaching material. Price per 100, not prepaid, \$40.00.

NOTE: Lacquered covers keep gold stamping bright, preserve original fresh appearance and insure longer life.

- Write name and address in margin, clip adv. and mail for returnable sample(s). Check book(s) wanted. Give Church and Denom.

**Biglow-Main-Excell Co.**

5703-FE West Lake Street Chicago, Illinois

(See under "Children's Day," June 13.)

**Plays for Summer Camps**

**CAMP THEATRICALS** by S. Sylvan Simon.

A complete manual telling how to make a stage, scenery, lights, costumes, etc.; full of practical suggestions, play lists, acting, rehearsing, etc. Samuel French, \$1.50.

**NEW PLAYS FOR MEN AND BOYS.**  
(See under "Father's Day," June 20.)

**NEW PLAYS FOR WOMEN AND GIRLS.**  
Thirteen one-act plays. Well adapted to camp performance. Samuel French, \$2.50.

**CAMP DRAMATICS** by Nina B. Lamkin.  
A compact cyclopedia of summer camp material. A camp director's manual, full of the most valuable practical material. Samuel French, 50 cents.

**PLAYS FOR CLUB, SCHOOL, AND CAMP** by M. Jagendorf.

Contains seven short dramatizations from the literature of great authors. Especially adapted for use by boys and girls 8 to 14 years. Samuel French, \$1.50.

**EASILY STAGED PLAYS FOR BOYS** by S. Sylvan Simon.

Contains nine short plays especially written for use by boys. Samuel French, \$1.50.

In addition, see plays under "Plays for Out of Doors," and under "Father and Son Week," November 8.

*Copies of the plays listed in this article may be secured from the publisher named or from your regular sources of dramatic materials. Do not send orders for them to the International Journal.*

**1937 VACATION SCHOOL TEXTS**

**Order Now!**

**Lesson Courses**

**KINDERGARTEN** (ages 4 and 5)

OUR HAPPY WORLD, by *Esther Freivogel*. \$1.00.

LET'S GO OUT OF DOORS, by *Jennie Lou Milton*. \$1.00.

**PRIMARY** (ages 6, 7, 8)

LEARNING ABOUT OUR CHURCH, by *Ellen E. Fraser*. \$1.00.

EXPLORING GOD'S OUT OF DOORS, by *Rebecca Rice*. \$1.00.

BIBLE HOMES AND HOMES TODAY, by *Elizabeth Reed*. \$1.00.

**JUNIOR** (ages 9, 10, 11)

FRIENDS AT WORK, by *Elsie Ball*. \$1.00.

LIVING IN OUR COMMUNITY, by *Florance Martin*. \$1.00.

**INTERMEDIATE** (ages 12, 13, 14)

DISCOVERING GOD IN THE BEAUTIFUL, by *Nathana L. Clyde*. \$1.00.

WE ALL NEED EACH OTHER, by *Mary Jenness*. \$1.00.

OUR LIVING CHURCH, by *Lucile Desjardines*. \$1.00.

**Supplementary Material**

**MUSIC**

A MUSIC MANUAL (graded). 75 cents.

WHEN THE LITTLE CHILD WANTS TO SING (For Beginners) \$1.50.

PRIMARY MUSIC AND WORSHIP. \$1.25.

JUNIOR CHURCH SCHOOL HYMNAL, Teacher's Edition. 90 cents.

THE CHURCH SCHOOL HYMNAL FOR YOUTH. 90 cents.

**HANDWORK**

MANUAL OF CRAFT WORK. \$1.00.

SUPPLEMENT TO MANUAL. 25 cents.

**HABIT TALKS**

AS THE TWIG IS BENT, by *Arthur H. Limouze*. 50 cents.

GOOD AMERICAN VACATION LESSONS, by *Danielson and Stooker*. 25 cents.

**ADMINISTRATION**

ADMINISTERING THE VACATION CHURCH SCHOOL, by *J. S. Armentrout*. 85 cents.

*The texts listed above are for interdenominational use. Each is a complete departmental manual and program book, containing everything necessary for the daily programs except the hymns. For a more complete list of books, with descriptions, write for our new textbook circular for Vacation Church Schools.*

**THE WESTMINSTER PRESS**

PHILADELPHIA, Witherspoon Building

NEWYORK: 156 Fifth Avenue

PITTSBURGH: Granite Building

CHICAGO: 216 South Wabash Avenue

SAN FRANCISCO: 234 McAllister Street



**Christianity—and Our World.** By John C. Bennett. New York, The Edward W. Hazen Foundation, Inc. (distributed by Association Press), 1936. 64 p. Price 50 cents.

It is the purpose of the author of this book to present what may be called a comprehensive outline of "what Christianity as a whole means for our world," leaving it to later volumes in this series to discuss at greater length specific problems raised in this one. The discussion covers four of the most serious issues which Christians are called upon to face today, on which the Christian religion, the author believes, "says the things which need most to be said."

The book opens with a chapter on "Christianity and Secularism," which is defined as "life organized apart from God," and has its roots in the intellectual life and the habits of living of society today, and in "the anti-religious bias of the radical social movements in many countries, and especially of communism." There follows a statement of what Christianity means as opposed to secularism in the form of a modern creed of thirteen "articles."

In the second chapter the author discusses first some of the elements of what he calls our common morality and then the specifically Christian ethic which gives us a "plus" element beyond the basic morality.

The very nature of personal and social living rejects as inadequate moral ideals individualistic self-love as well as group egoism as found in the sins of nationalism or race prejudice. Other fundamental moral needs are those of self-discipline and integrity. Two elements in the democratic way of life are demanded by the moral structure of life: namely, that government should rest on the consent of the governed; and that there should be freedom of expression for minority groups. Finally, "It is because monogamy fits into the inevitable demands of life that we can accept the Christian teaching that it is ordained of God."

But above this substructure of common morality there are the Christian graces which represent the flowering of the Christian life. The author suggests three of these: humility, sensitiveness, commitment of life. These a true Christian regards as necessary for a more abundant life.

The third chapter opens with a moral criticism of our present economic system because of its effect upon the welfare of persons, and presents three points of conflict with the ideals of Christianity. Capitalism today permits a tragic inequality; it places a premium on selfishness and deception; it involves great concentration of economic power that is constantly on the increase.

*The Editorial Board calls special attention this month to "Christianity—and Our World," by John C. Bennett. It is the first volume of a series of little books which is "to present simply, compactly, and inexpensively a number of the best available interpretations of the Christian philosophy as a guide to Christian living today." These Hazen Books on Religion, sponsored by the Edward W. Hazen Foundation, represent a cooperative, non-profit publication enterprise.*

The Christian view of life says that "men are equal . . . in the right before God to develop the best possibilities in their personalities," concerns itself with everyday human needs, and distrusts wealth. The church must lead its own members to develop Christian attitudes toward our social problems; encourage the establishment of conditions, such as freedom of expression for minority groups and of economic groups to organize for self-protection, which make possible the peaceful development of programs of social reconstruction; guide its members in social action, while at the same time maintaining the freedom that is necessary to criticize the social order.

The final chapter discusses the totalitarian state as the new tyrant and the contribution of Christianity in the face of the curse of this tyranny, nationalism and war. Christianity insists that the will of God is independent of the wills of men and must be discovered by them; loyalty to this Will comes before obedience to any earthly power; Christianity is a universal religion; it is contradictory to war. The Christian church "by its very nature must be loyal to a God beyond the state, to humanity beyond the nation, to the Kingdom of God beyond any actual social order."

This book will be found invaluable to all Christian workers. To the lay reader it will serve as a useful introduction to further thinking and reading on the problems it presents, and to the professional it will be valuable as a rapid survey of the thoughts of the well-known author on these problems. There are definite implications for the educational program of the churches and much valuable background material.

—O. M.

**First Chapters in Religious Philosophy.** By Vergilius Ferm. New York, Round Table Press, Inc., 1937. 319 p. Price \$3.00.

This book, written by the Professor of Philosophy in The College of Wooster, and probably intended primarily for college use, deals in the first three chapters with the question "What Is Religion?" and in the remaining eight

chapters with "Some Typical Themes in Religious Philosophy." The typical themes include arguments for belief in God, the soul in ancient and medieval thought, prayer, and immortality. The book contains a mass of information and many stimulating suggestions. However, its nature is such that it probably will not be very useful to the general reader who is unaccustomed to pondering carefully that which he reads. The book probably will be helpful to many pastors and advanced lay persons.

—F. L. K.

**Getting Help from Religion.** By James Gordon Gilkey. 185 p. New York, The Macmillan Company, 1936. Price \$1.75.

Those who particularly enjoy Dr. Gilkey's frank and practical talks on religious living will be especially pleased with Chapter IV of this new book, "Understanding God's Guidance," and Chapter V, "Finding God's Will."

Other chapters in the book deal with what Christianity really teaches, winning faith in God's love, recognizing God's present activity, trusting God's care, managing an overburdened life, facing death unafraid, and the book closes with a question as to whether the sense of God's presence is an illusion and what the greatest obstacle to be faced is.

**Little-Known Women of the Bible.** By Eveleen Harrison. New York, Round Table Press, Inc., 1936. 135 p. Price \$1.25.

A book of stories about Leah, Miriam, Deborah, Michal, the Great Woman of Shunem, Elizabeth, Anna the Prophetess, the Syrophenician Woman, Claudia Procula, and Lydia of Thyatira. It would be of special help to leaders of women's Bible classes.

**Homespun.** Along Friendly Road. By William Hiram Foulkes. New York, The Abingdon Press, 1936. 186 p. Price \$1.00.

A pastoral approach to the problems of everyday living.

**We Would Know Jesus.** By John A. Scott. New York, The Abingdon Press, 1936. 176 p. Price \$1.50.

Four lectures given on the John C. Shaffer Foundation at Northwestern University for promotion of the appreciation of the life, character, teachings, and influence of Jesus.

**The Place of Help.** By Oswald Chambers. New York, Dodd, Mead & Company, 1936. 286 p. Price \$1.50.

This is a book of devotional readings which originally were sermons preached in England. Each one is brief enough for private devotional use, yet long enough to reach into the deeper recesses of a man's soul.

## Books Received

March 1—28, 1937

THE ABINGDON PARTY BOOK, by Ethel Owen. Abingdon Press, New York. 365 p. Price \$1.00.

THE ART OF TEACHING INTERMEDIATES, by Ina S. Lambdin. Sunday School Board of the Southern Baptist Convention, Nashville, Tenn. 160 p. Price: cloth, 60 cents; paper, 40 cents.

CHANGING SWORDS INTO PLOWSHARES. Four Units of Work for Junior Children on the Problems of Peace and War. Pilgrim Press, Boston. 40 p. Price 30 cents.

THE CHRISTIAN VIEW OF MAN, by J. Gresham Machen. Macmillan Company, New York. 302 p. Price \$2.50.

COMRADES OF THE WAY, a Study of the New Testament Writers and Their Message for Today, by Carl Sumner Knopf. Revised edition. Methodist Book Concern, New York. 151 p. Price 50 cents.

THE DOUBLE SEARCH, by Rufus M. Jones. John C. Winston Company, Philadelphia. 124 p. Price 90 cents.

FAIREST LORD JESUS, by J. V. Moldenhawer. Abingdon Press, New York. 200 p. Price \$1.75.

FIFTEENTH YEARBOOK OF THE DEPARTMENT OF SUPERINTENDENCE. The

Improvement of Education: Its Interpretation for Democracy. Department of Superintendence of the National Education Association, Washington. 328 p. Price \$2.00.

GIVE YOURSELF BACKGROUND, by F. Fraser Bond. Whittlesey House, New York. 218 p. Price \$2.00.

AN INTRODUCTION TO PAUL, by Paul Sevier Minear. Abingdon Press, New York. 82 p. Price 40 cents.

NEW TESTAMENT HISTORY AND LITERATURE, by Henry Martin Battenhouse. Thomas Nelson & Sons, New York. 411 p. Price \$2.50.

PLANNING THE VACATION CHURCH SCHOOL FOR BOYS AND GIRLS, by Sarah

E. Green. Methodist Book Concern, New York. 51 p. Price 35 cents.

RICHES TO SHARE, a Guide for Teachers, by Alice Bartow Hobensack. Abingdon Press, New York. 131 p. Price \$1.00.

RICHES TO SHARE, Pupil's Work Book, by Alice Bartow Hobensack. Abingdon Press, New York. 34 p. Price 20 cents.

SOCIAL WORK YEAR BOOK: 1937, edited by Russell H. Kurtz. Russell Sage Foundation, New York. 709 p. Price \$4.00.

WHILE THE EARTH REMAINETH, Six Primary Services of Worship for the Easter Season, by Jeanette E. Perkins. Pilgrim Press, Boston. 32 p. Price 30 cents.

## Required Reading

### What It Means To Grow Up

*A Guide in Understanding the Development of Character*

by Fritz Kunkel

"I do not think we have in English or any other book which offers so much psychologically healthy advice for young people . . . a book which might be widely read by counselors of youth: high school teachers, Sunday School teachers, club leaders and the like"—Dr. Goodwin Watson, Teachers College, Columbia Univ. \$2.00

### The Recovery of Ideals

by Georgia Harkness

The main purpose of this book is to suggest the outlines of a constructive philosophy of life. It recognizes that the most serious aspect of current affairs is the depression in morale and indicates an original method of halting this depression and stimulating a dynamic idealism. A book for young people, teachers and pastors. A Religious Book Club Selection. \$2.00

at all bookstores

CHARLES SCRIBNER'S SONS

### Conference on Religions Education

at

UNION THEOLOGICAL SEMINARY

July 26-30

FACULTY: Adelaide Case, Harrison Elliott, Margaret Forsyth, Frank W. Herriott.

Third Week Of Conference For Ministers And Other Religious Workers

July 12-16, 20-23, 26-30

Three one-week units

SIX WEEKS SUMMER SCHOOL

(In the Summer Session of Columbia University)

July 12th to August 20th

Enrollment with credit July 12-30 or August 2-20 also possible

Courses in Religious Education and Allied Subjects

Address: Director of Summer Courses

UNION THEOLOGICAL SEMINARY

3041 Broadway New York City



### MISSIONARY STORIES TO TELL

compiled by the Children's Literature Committee of the Missionary Education Movement.

A collection of thirty-eight choice stories of proven merit selected from the best recent publications of the Missionary Education Movement and from denominational sources, supplemented by new stories written especially for this volume. For leaders of children of primary and junior age.

Cloth, \$1.00; Paper, 50 cents

### VICTORIES OF PEACE

by D. M. Gill and A. M. Pullen.

Stories of exciting adventure which prove that there can be as glorious heroism in the service of peace and good-will as on the battlefield. These are true stories about real men and women. For teen-age youth.

Cloth, \$1.00; Paper, 50 cents

### Friendship Press

150 Fifth Ave., New York



## STUDY

The Technics of Counselling in Religious Education  
The New Program of Adult Religious Education  
The Community Approach to Character Education  
The Use of Art in Religious Education  
Interpretations of Current Religious Education  
and other fields

### NORTHWESTERN UNIVERSITY SUMMER SESSION

~ on the Shore of Lake Michigan ~

Eight Weeks—June 21-August 14

Two Four-Week Terms

June 21-July 16    July 19-August 14

Graduate and Undergraduate Credit  
STIMULATING FELLOWSHIP—WHOLESOME  
RECREATION

(Affiliated with Garrett Biblical Institute Summer School)  
For Bulletin and Information Write

Professor Frank M. McKibben, School of Education  
Northwestern University, Evanston, Illinois

### Cooperation with Character-Building Agencies

(Continued from page 10)

There are spiritual values in all these organizations which are still only potential. They need the help of the church to become actual. This help may be given in at least two ways: either the church may be aware of the program of the schools and other agencies and then seek to supplement that work by giving specific spiritual interpretations in the church school; or, through counseling with leaders in all these agencies, the church can show that such spiritual interpretation of life is a common heritage of all religious persons and is in no sense sectarian.

#### IV

The dependence of the character-building agencies upon religion is further illustrated by the constructive leadership furnished by Christian young people within these organizations. In a certain Boy Scout troop a cleavage developed between the town boys and those from the surrounding farms. The town boys were well dressed, comfortably adjusted socially, and satisfied with the friendships within their own gang; the boys from the farms were distinctly less well dressed, inclined to be ill at ease, reticent about talking in the meetings, and hesitant about participating in the activities. The Scout master believed that the purpose of character education is not only to raise the individual to his own highest development, but also to fit him for constructive participation in a democratic society. The boys from the country needed both individual and social development; those from the town had achieved individually, but they lacked a technique of complete social living.

The problem was solved eventually and harmony restored to the troop; but the Scout master reports that a solution could not have been reached had it not been for the presence in the town group of half a dozen boys from First Church who, because of their church contacts and training, were susceptible to an altruistic appeal. These boys were better Boy Scouts because of their religious education; and it seems

logical to the Scout master that the church, through them, was making a definite contribution to the character education program of his organization.

#### V

It is often difficult to say specifically what religion gives to a person which he does not get otherwise; and yet as I think over my friends who are religious in the best sense of the word, and some others who lack that experience, I conclude that there is, among religious persons, a certain subtle sensitiveness to life which the others are more likely not to have. Coming out of a Minneapolis theater once where the news reel had shown fighting between Chinese and Japanese, I overheard a young man say to his companion: "Why not let 'em shoot each other to pieces? We'd be better off without Japs and Chinks anyway." I cannot imagine a truly religious person having so crass a reaction to life.

The religious experience at its best contributes other elements to life perhaps no less subtle than this general sensitivity. An appreciation of the value of persons; an enriched emotional reaction to life, part of which is an awareness of human need; a sense of high values; an appreciation of beauty and a response to its manifestations—these are qualities which I cannot, in my own thinking, divorce from the religious way of living.

Religion gives purpose to life. I think of young friends in college who drifted along; and I think of others who worked with purpose and with an inner urge or motivation. When I analyze these latter persons, I discover that with few exceptions they were deeply religious. Religion also gives the specific purpose of living unselfishly and spending one's energies for the common good.

All these are values which are recognized in character education as worthy ends to be realized if possible; yet they come most adequately and normally through the religious experience and from religious motivation.

This is, of course, a picture of religion at its best; and we recognize that not all religion is like that. A certain type of religion, in certain persons, produces a smug self-righteousness; a meanness of spirit sometimes grows in the religious soil that ought to produce magnanimity and true generosity; and some religious persons act as though they were Jehovah's private secretaries. But these deplorable exceptions do not completely negate the fact that religion at its best effectively produces many of the qualities we strive for through any program of character education.

### A Living Wage for Apparel Makers

(Continued from page 23)

is no reason why women who like their children's dresses to be handmade should not have this desire gratified, but it should be met by production in sanitary shops in which standard wages are paid to skilled workers.

Similar problems are being faced in the neckwear and scarf industry and in the dress industry. "In 1929 the value of women's, misses', and children's dresses and ensembles was well over one-half the total value of women's clothing and the group as a whole was the thirteenth largest industry in point of number of wage earners, ranking eighth in value of products."<sup>1</sup> (Page 1)

"The woman purchaser can help to bring about a great spirit of cooperation within these industries, too. Her patronage of the Coat and Suit Consumers' Protection Label will be assessed by the dress industry. If it facilitates that industry's cooperative efforts toward general betterment, it

will serve to persuade the various elements in these other industries that the advantage to all lies in a willingness to support individually and collectively regulations leading to general welfare."<sup>2</sup> (Page 15)

\* \* \* \*

Such questions as the following might well be the subjects for consideration by women's groups everywhere:

1. Do the majority of women buyers insist upon a vast number of differently styled dresses now to be seen in dress departments?
2. How can women buyers help to stabilize the dress and other industries by insisting upon better design, workmanship, and quality, and less upon difference?
3. How far-reaching will be the results of women buyers' efforts to steady style changes?

### What the Public Schools Are Doing in Character Education

(Continued from page 9)

The National Congress of Parents and Teachers, functioning in all the states, represents an important force attempting to unite the school and community. The intense interest of the national service clubs in what they can do in character education in the public schools is stated in the resolutions of the national meeting of the executives of service clubs held recently.

*The Community Approach to Delinquency Prevention*, a recent publication of the National Probation Association, contains a description of such efforts by eight national leaders.

From the above description, one may assume that character education is functioning and progressing rapidly in the schools of America. However, programs announced by departments of education and programs in actual practice are not the same. Unless church leadership assists, these programs will remain, in part at least, on paper rather than in the lives of the children and young people. To aid in such a movement is one of the prime opportunities of all leaders in religion.

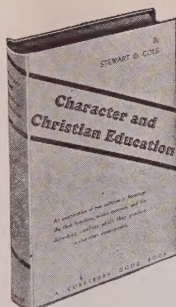
### Judas, the Betrayer

(Continued from page 5)

ticed. To get along in this world, you cannot be too literal about Jesus. You have to compromise him, now and then. You're in business? Well, it's the survival of the fittest there; you must do as others do; you must be sharp, clever, even tricky; you have to tell a white lie now and then. Yes, it's wrong, but a man must eat. So . . . what will business offer me to sell out? War is wrong, but what can I do about it? Child labor and corrupt politics and yellow journalism are wrong, but . . . we all need money. How much, if I sell out Christ to Mars, or to Mammon? How much for Jesus, gentlemen? This is the Judas mind.

Think you that Judas of Kerieth was the first and last and only betrayer of Jesus Christ? Is he not betrayed, incessantly, by those in the here and now who call him Lord, Lord, but do not the things that he said?

Lest we forget it: Judas was the only disciple who died that night with Jesus. Peter "went out and wept bitterly"; his contrition was strong enough to produce tears. But Judas "went out and hanged himself!" His contrition was strong enough to produce death. Settle this question for yourself: Did Jesus forgive the Peter of the broken heart and not the Judas of the broken neck? Is there no hope for him, or for any of the rest of us who also . . . betray?



## Until the publication of CHARACTER AND CHRISTIAN EDUCATION, by Stewart G. Cole

there was no one-volume study setting forth clearly and understandingly the character-education programs, principles, and techniques employed in the two predominant cultures in American life today; secular education and Christian education. In a most readable, constructive, and progressive manner CHARACTER AND CHRISTIAN EDUCATION does just that! And more!

CHARACTER AND CHRISTIAN EDUCATION shows the unnecessarily wide gap between those two forces and suggests ways in which the gap may be bridged, to the end that character education in all of its processes may become more effective in American life today.

### ... THE CHAPTERS ...

- |                                   |                                          |
|-----------------------------------|------------------------------------------|
| I. THE CHILD OF NATURE            | VII. WHOLESOME CHILDHOOD                 |
| II. THE CHILD IN THE MAKING       | VIII. THE RELIGIOUS IMPULSE OF THE CHILD |
| III. FROM IMPULSE TO SELF-CONTROL | IX. EXPANSIVE RELIGIOUS EXPERIENCE       |
| IV. UNFOLDING PERSONALITY         | X. LANGUAGE OF CHILD RELIGION            |
| V. THE PATTERN OF EXPERIENCE      | XI. CHARACTER AND CHRISTIANITY           |
| VI. THE CHILD AND FAMILY TIES     | XII. TOWARDS CHRISTIAN CHARACTER         |

"Could well be required reading."—*International Journal*. "Treated with fine insight."—*Dr. Fred D. Wentzel*. "Dr. Cole has done religion an important service."—*Dr. N. F. Forsyth*. "He knows what he is writing about and he writes well."—*The Churchman*.

Church school officers and teachers will want to read CHARACTER AND CHRISTIAN EDUCATION. They should also read Dr. Cole's report in this issue of *The International Journal of Religious Education*, on page 7.

COKESBURY PRESS NASHVILLE

At Your Bookstore!

## Linked to Modern Life!



## Discovering Jesus

SIDNEY A. WESTON

The purpose of this discussion is to discover Jesus—to get as close to the original sources as possible; to learn his message for his own time and ours; to find the real Jesus and form our own impression of him and of his work.



### Some Chapter Titles

- |                                   |                                     |
|-----------------------------------|-------------------------------------|
| II. Jesus' Family and Environment | VI-VIII. Great Teachings of Jesus   |
| III. Things Jesus Did             | IX. Jesus' Methods                  |
| IV. Jesus' Purpose and Motives    | X. Impressions Jesus Made on Others |
| V. Jesus' Problems                | XII. Why Was Jesus Crucified?       |

## CONGREGATIONAL PUBLISHING SOCIETY (The Pilgrim Press)

14 Beacon Street  
Boston, Mass.

19 S. LaSalle Street  
Chicago, Ill.

## A Service for Church School Day

(Continued from page 13)

The general order of procedure used in 1936 was as follows.

### ORGAN PRELUDE:

- (a) "To a Wild Rose," MacDowell
- (b) "Spring Song," Macfarlane
- (c) "Marche Religieuse," Guilmant

HYMN (the people standing): "We Praise Thee, O God," Kremser

CALL TO WORSHIP AND THE LORD'S PRAYER (the people standing): Student leader

RESPONSIVE READING (the people standing): Student leader

Leader: Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

People: He turneth the wilderness into a pool of water, and dry land into water-springs.

Leader: He sendeth the springs into the valleys; they run among the mountains.

People: They give drink to every beast of the field; the wild creatures quench their thirst.

Leader: By them the birds of the heavens have their habitation; they sing among the branches.

People: God watereth the mountains from on high; the earth is filled with the fruit of his works.

Leader: He causeth the grass to grow for the cattle, and herbs for the service of man;

People: That he may bring forth food out of the earth, and bread which strengtheneth man's heart.

Leader: Oh Lord, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches.

People: The glory of the Lord shall endure forever; and we shall rejoice in his glorious works.

CONTRALTO SOLO: "Suffer the Little Children," Underhill

## A Service in Praise of Jesus, Our Friend

WE HEAR OF HIM: Nursery Department

- (a) "Pretty Flowers"
- (b) "Going to Church"
- (c) "We Have a Happy Time"
- (d) "Away in a Manger"

AND THE LIFE HE LIVED: Kindergarten and First Grade

- (a) A story, "Jesus and the Children" (told by a first grader)
- (b) A song, "I Think When I Read That Sweet Story"

LET US GIVE THANKS: Primary Department

- (a) A litany, written by the children (led by a primary child)
- (b) A song, "When Jesus Was a Little Lad" (led by a primary child)

AND SERVE HIM GLADLY:

- (a) Offertory, "Londonderry Air," Coleman
- (b) Doxology, "Old Hundredth"

(The special offering today will help to support vacation church schools in Ohio's coal mining area.)

HYMN: "We Thank Thee, Lord," Field

A PANTOMIME: "The Whittler of Cremona"

Episode I—Cremona keeps carnival.

Episode II—Antonio seeks the master.

Episode III—Amati accepts a pupil.

Episode IV—Antonio becomes the master.

HYMN (to be sung after Episode II): "Fairest Lord Jesus"

HYMN: "Forward through the Ages"

BENEDICTION: Student leader

POSTLUDE: "Grand Chorus," Guilmant

(Congregation will be seated until pupils have left the room)

\* \* \*

" 'Tis God gives skill

But not without men's hands.

He could not make Antonio Stradivarius' violins

Without Antonio."

—From "Stradivarius" by GEORGE ELIOT

## The Board of Deacons Superintends

(Continued from page 21)

2. There is a great need of a more adequate interpretation of church membership in the unified church such as ours. Why should there be only one grade of membership? Why should there not be a classification of actual membership in the church to provide for the several age levels? We need, and are trying to develop, progressive grades of membership corresponding to each congregation from the primary to the adult level.

3. There is the problem of "selling" the idea of the unified church. Its educational features require slow and careful work in small groups. Such things are not so dramatic and spectacular as big crowds and great pulpit and musical programs. Only a sense of deep concern for childhood and youth, as well as for adults, will generate the patience required for the financial support of the church in the thorough-going processes of a unified program and organization.

4. Among the most serious problems faced by the deacons in this experiment are the deacons, themselves. The unified plan requires church officers with a wider conception of their churchmanship. One of our chief concerns has been to encourage the enlargement of the vision of deacons, trustees, and other officials to include a whole view of the parish, and an educational and Christian conception of the church's task with the whole family. That remarkable progress has been made by earnest men and women is a matter of great encouragement. Almost without being aware of it, our deacons have been "learning to do by doing" things on a wider scale. They have developed personally as they sought to build a better church.

Obviously, our church has been generally benefited by this experiment in unifying her program, and not the least of the good has been the self-education of the officers in the process. Our deacons not only superintend; they grow. And that is good for any superintendent.

The subject which will be dealt with next month is "Making the Church Fit for Christian Education."



## SNAPPY SKETCHES for the Church Blackboard

By Rev. Paul E. Holdcraft, S.T.D.

Price, 75c copy

All former users of Dr. Holdcraft's "Snappy Series" booklets will welcome among their collection this new volume. It provides 120 new and original sketches and object lesson talks for the blackboard. Each sketch presents some special Bible truth with biblical quotations and references that will make an indelible impression upon the audience. It has well been said, "It is through the open eye, which is said to be the open window of the soul, that principles of right and spiritual truth enter." This book heralds a comprehensive instruction through the medium of the eye which all public speakers, preachers and teachers will welcome.

Write for Catalog

THE STOCKTON PRESS, 516 N. Charles St., Baltimore, Md.

Impress on their minds  
Bible thoughts as  
they sew

EILERS' SEWING  
TEXT MOTTOES  
Size 6 1/4 x 8 1/4

On very heavy stock, 1300 small holes punched through the cards, making the sewing easy. We have printed on them designs which are to be sewed.

18 Designs—2¢ each

Send for 100-page catalogue of good things for Sunday school and church.

A. H. EILERS & CO.

1124 Pine Street, St. Louis, Mo.

